WISDOM'S
TRIPOS,
Or rather its
INSCRITION,
DETUR SAPIENTI,

IN THREE
Treatiſes.

I. *Of Worldly Policy.*
II. *Of Moral Prudence.*
III. *Of Chriſtian Wiſdom.*

The Vanity of the Firſt.
The Uſefulneſs of the Second.
The Excellency of the Third.

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Wiſdom is juſtified of her children. Mat. 11. 19.
Multi ad Sapientiam perveniſſent niſi putâſſent ſe perveniſſe. *Senec.*

London, Printed for *Samuel Gellibrand*, at the *Golden Ball* in St. *Paul's* Church-yard, 1670.

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CHAP. I.

Of Policy, the Name, and Abuſe of it.

POLICY is the derivative of a *Greek* word, which ſignifies to *ſell* *, and *traffick*, (whence the word *City* is taken) and by a *Metonymy*, is thence borrowed to ſignifie any *Commerce*, or tranſaction in a ſociety of men, for the better ordering and government of it; which when it fairly aims at the publike good, and regulates the endeavors of it aright: 'tis a conſiderable and comendable Science, and takes its place in that which is called *Moral* Philoſophy, and that above the Orbs of *Ethicks* and *Oeconomiks* both, as (to ſpeak in the *Mathematicians* Dialect) deſcribing in its latitude or ſwinge, ſo much a greater *Circle* than either of them, as a *City* or *Commonwealth* is larger than a man's perſon or family. *Themiſtocles* call'd it not amiſs, *The Art of tuning a*

* πολέω to ſell; whence πολις a City.

Commonwealth; telling his company that 'twas his trade, and not the tuning a Fiddle (when he was invited by them to play upon a Lute). Of this many have written largely, and well: but when this Art of tuning men, ſophiſticates and proggs, quacks into a *Quoy*, to catch Gulls and Wigeons with; and as *Domitian* did from his Father *Veſpaſian*, corrupts a *Scepter* into a Fly-flap a (who was juſtly therefore ſtiled an *Enemy to Flies*, aud a *Fly to his Enemies*, *fighting all his Battels in his Chamber-windows*; and *a great Warrier there, but a great Spectator in the field*) then are the Profeſſors of this kind of Sophiſtry, no other than the Impoſtors, the Mountebanks, the very *Hocus's of Policy*, made up but of the ſhreds and parings of it, and (at beſt) but (as the Philoſopher ſaid of the neat but empty Lawyer) *homo in cauſis agendis bene veſtitus*, a man well beſeen in the frippery of a *Politician*. Of this kind of *Policy*, and the Pedlers of it, I am to ſpeak, and herein

a On *Domitians* fly ſlight. *Epigram: Terribili armatus ferulâ volitantia Cæſar agmina Muſcarum provocat, urget, agit. Pugnat nigra Phalanx telum gerens ore, unguibus, ipſa ſibi telum, Dux, eques, & Lituus; Quin domitis (de more) feris jam Cæſar ovaſſet, ſed quæ Axem trahe-ret muſcas nec una fuit.*

in (however the Subject may not ſeem to deſerve it yet) I muſt (for method's ſake) as in other practical Sciences) begin with the end, or ends, (for it ſquints and looks ſeveral ways) & ſo proceed to the means and rules for the application of them to their *Ends*; with certain miſcarriages incident thereto, which may be as ſo many heads of *Fallacy*, to be handled here, as in other Sciences, for their better avoidance, not uſe; being ſuch as the Science doth (as 'tis ſaid of Nature concerning Monſters) produce, not intend. All of it (I confeſs) is no other than a meer fallacy: but theſe miſcarriages are ſuch as do not only cozen the ignorant, but the *Artiſt* too. All that I will promiſe the *Reader*, 'tis this, that whoever he be, (if any thing conſiderable) he ſhall find himſelf ſomewhere in the *one* or *other* of theſe two Treatiſes.

CHAP. II.

Of the End or Ends of Worldly Policy.

THe *End* of *Worldly Policy*, is *Worldly Happiness*, or the enjoyment of what the world affords: now the Apostle tells us [a], *All that is in the world, 'tis the lust of the flesh, the lust of the eye, and the pride of life.* The Devil began with these in that first temptation of his in Paradise, and that in this very order [b], First, he proposes the *fruit as good for food*, there's *the lust of the flesh*; then as *pleasant to look on*, there's *the lust of the eye*; lastly, *to be desired to make one wise*, there's *the pride of life*. And (it seems) he had not four thousand years after, found out three better Engines for his turn than these; for he uses the very same in the wilderness to the *promised seed* of the *woman* that he had prevailed with on her self in Paradise so long before; [c] *Make these stones bread*, there's again *the lust of the flesh*; he *shews all the Kingdoms of the world*, there's *the lust of the eyes*; *Cast thy self down* from the Pinnacle,

[a] 1 Joh. 2 16

[b] Gen. 3. 6

[c] Luc. 4. 3

cle, *the Angels are thy guard to bear thee up in their hands*; there's *the pride of life*. And agreeable hereunto it is, that Divines distinguish temptations into three sorts, *Ascendent*, *Objected*, and *Injected*. *Ascendent* are such as rise or fume up from some stirred humour or lower faculty within us, that borders next upon sense or affection. *Objected* are such as reflect from some outward object, baited and suited to the Organ. *Injected* are such as the Tempter immediately affects the faculty it self with. The danger lies specially in the *two first*; for man being a compounded & gradual creature, in whom the way to his reason is by his sense and appetite; the Devil can do little more than trouble (instead of tempt) him this third way: Our *Saviour* tells us, that d that *Wicked one came and found nothing in him*, & so could fasten nothing on him; & his Apostle tells us e, that *if we could keep our selves, that wicked one could not hurt us*, unless he *find the house swept and garnish'd* for his entertain-

d Joh. 14. 30.

e 1 Joh. 1 5.

tertainment, he enters not; his power (however great) 'tis limited, though we cannot easily set out the bounds of it. He hath his *chains* of restraint, as well as torment. It seems little less than an invasion of God's *Prerogative*, and a giving the Devil more than his due, to allow him a power of immediate & impressive injection into our minds, without the help of *Object*, *Organ*, lower *faculty*, or innate corruption of our own; by some of these it is we hold the Candle to him, and and the Wedg too of the temptation, while he drives it: the mud is still in the bottom; he doth but stir it up by shaking it, or drawing it forth by some outward object.

These three then make up the Ends of Worldly Policy; *the lust of the flesh*, or *luxury*; *the lust of the eye*, or *gain*; *the pride of life* or *glory*; for they are all that is in the world (as the Apostle tells us). There is no easier way to outreach a man, than to *out-end* him: if once the Devil can but get a man to shoot with him in his own bow, & make his

his *Engines* a mans *ends*, the match is loſt (as we uſe to ſay) in the very making.

CHAP. III.

Of the Luſt of the Fleſh, or Luxury.

THis *Solomon* calls (well [a]) *a not withholding the heart from any joy*. Now whether there is more of happineſs in the *withholding* the heart, or in the *enjoying* ſuch joy, will be found by any heart that will ſeriouſly (as he did) make the trial, a meaſuring-caſt, at leaſt: certainly (though not without ſome difficulty) 'tis more poſſible to withhold the affection from it, than enjoy the ſatisfaction of the heart in it. *Socrates* had more true joy in ſafely looking on at the *Olympick* Games, and thanking the gods [b] that they made him not to need the many things they had for others purſuit; than *Alcibiades* in his hazardous obtaining them: and what a happineſs is this? that is better not deſired, than enjoyed [c]: *I ſaid of laughter, it is mad, and*

[a] Eccleſ. 2. 10.

[b] *Quot deorum diſ quibus non indigeo.*

[c] Eccleſ. 2. 2.

and of mirth, what doſt thou? ſaid experienced *Solomon*: and indeed, what doth this madneſs? but (as he ſpeaks elſewhere d) *caſt arrows, and fire-brands, and death?* and all *in ſport*? not ſo much *aiming* arrows to hit the right mark with, but caſting them at random, kindling but a greater deſire by the *fire-brands* ſo *caſt*, and in the end burning the mind to death in the ſport? 'Tis worth the *obſervation*, to conſider the ambition, and toil, this madneſs is put to, if poſſible to perpetuate and (what it can) eternize this ſport of Riot, by a ſucceſſion, and circle of variety, to take off the wearineſs of one pleaſure by another, between the *Oyl* and the *Wine*, (as *Seneca* ſpeaks e) but all in vain: for after thoſe few evaporated minutes of Luſt, (as *Tertullian* calls them f) the body quickly fails the mind, and the mind the deſire, and the deſire the ſatisfaction, and all the man. He that feigned *Epicurus* to have wiſhed himſelf the *neck* of a *Crane*, that he might have been the longer a ſwallow-

d Prov. 26.18

e *Homines inter vinum & oleum occupati.* Sen.

f *—Poſt libidinum vaporata momenta.*

ſwallowing and taſting his meat; might have added, the *noſe* of a Vulture, the *ears* of a Hog, the *fingers* of a Spider, and ſo on: ſuch a Monſter muſt the man be made, and ſo ſunk below his own ſpecies, to attain this kind of happineſs. There is nothing more in all theſe pleaſures, beſides bare imagination and expectation; which though they may *draw* out the affections, do never *ſatisfie* them; nay, but do the more diſſatisfie and diſappoint them; *Pleaſures* are *Juno*'s in the purſuit, and but *Clouds* in the enjoyment. *Whom have I in heaven but thee? and what can I deſire on earth beſides thee* (ſays *David* g)? It ſeems Heaven is the place of *having*, Earth but of *deſiring*; and deſire is no longer deſire, when once attained; but turns (if not into a ſatisfaction) into a ſurfeit. Pleaſure is but an Earneſt laid down for Grief (at beſt) if not for Ruin. This adventure hath no other returns; and if this be a man's end, 'tis an *end* that quickly *ends* both it ſelf and him: many have come to their

g Pſal. 73. 25

end

end by it, never any enjoyed their *end in* it. *Alexander* was h a greater Conqueror in overcoming his own desire of seeing *Darius* his Wife and Daughters, than in subduing *him*.

h *Victor magis Darii uxorem non videndo, quam Darium vincendo.*

CHAP. IV.

Of the Lust of the Eyes, or Gain

THE *getting of treasures by a lying tongue* (saith *Solomon* i) *is a vanity tossed to and fro of them that seek death:* and what have they when all is done k, *but the sight of it with their eyes? no*, nor scarce that neither; *wilt thou set thine eyes on that which is not*, (says he elsewhere)? how much less the heart? *Hast thou entred into the treasures of the Snow* (says God to *Job* l)? what are the *Treasures of the Snow? Gregory* tells us they are worldly riches which men rake together, as children do Snow, rolling it up with no little pains and hazzards of their health, into heaps, and then fashioning them into *Horses, Giants, Castles*, fancying in them *use, power*, and *safety*, which the

i Prov. 21. 6.

k Prov. 21. 22

l Job 38. 22

next

next ſhowre waſhes away, and leaves nothing in the room but dirt: And what a poor end is this? that if it be, is (at beſt) rather *Lumber* than *Furniture*, and loads more than it fills. Thou who art not *Themiſtocles*, take this traſh to thee (ſaid *Themiſtocles* to a common ſoldier), of the Jewels and rich *Perſian* ſpoils after a Victory. *Wealth* certainly is one of the greateſt *Bankrupts* in the world; and (at beſt) doth but *compound*, not *ſatisfie* the debt it promiſes, and that at the loweſt rate too, ſcarce five groats of the pound. There is a better demonſtration that the World can never fill a Heart, than that of the Circle, and the Triangle, (as *Mathematical* as it is) not only the corners of the Triangular heart wil be empty ſtil, though the circular World take up its full figure in it; but the true demonſtration is from the unſuitableneſs of the World's ſtuffing, to the nature of the Hearts receipt, a man may as ſoon fill a *Quart-pot* with *Vertue*, as a *Rational mind* with *wealth*;

wealth; there must be a proportion and agreeableness between the ingredient and the capacity; we call that Well, or Brain, empty, that hath no Water or Wit in it, though the one be full of Air, the other of Vapour, they are still empty, (as Philosophers speak) *entitatis debitæ*, of what should fill them; and so will the heart of man be, though never so full of wealth; yea, though (as *Solomon* speaks a) *the world it self be set in it*. And here too, as in that other *end*, that of Pleasure, what was a *sum* in the desire, is but a *cypher* in the enjoyment; & much of wealth doth but let us see how much more of it we want. The World is not so unequally dealt as it complains of; the rich want a *stomack* oftner than the poor do *meat*; the one knows not *whereof* to eat, oftner than the other knows not *where* to eat: if the poor man's hunger and labour be more, his meat and sleep are sweeter; and what ends? what happinesses are these? that are (at least) as well not

a Eccles. 3. 11.

not desired, as enjoyed; as well wanted, as had; and this (of the two) more inconsiderable than that of pleasure; *that* instead of satisfying, doth satiate; *this* doth neither.

CHAP. V.

Of the Pride of Life, or Glory.

IF the Scriptures make worldly *mirth*, *madness*; and *wealth*, *vanity* (as hath been already seen) they no less make worldly *glory* but a *Fancy* a; weigh it, or feel it, or rather feel for it, you'l find it nothing more than a breath, a vapor, a froth, a phantasm, a shadow, a reflection, an apparition, a very nothing; like the *Incubus*, or Night-mare in a dream, you imagine it a substance, a weight; you grasp at it, and awake, & 'tis *nothing*. Pleasure, yet, and Wealth, will abide a sense or two; the one a *touch* or *taste*, the other a *sight of the eyes*; but this of *glory* can neither be felt, seen, or understood. The Philosophers are at strife among themselves, where to fix it in any Being

a μετὰ πολλῆς φαντασί-ας. Acts 25. 23

ing, or exiſtence, whether in *Honorante*, or in *Honorato*, the giver or the taker? I will not ſpeak of the inconſiſtency or ſlipperineſs of it, either in the Conſul *Bibulus*, in his triumphant Chariot, by the fall of a Tile-ſtone from a houſe, made a ſacrifice before he could reach the *Capitol* to offer up there the Bulls and Garlands he had prepared; or in K. *Herod*, on whom the lice did ſo fully confute his *Auditory*, and triumph over the *Throne*, or in that prodigious favourite *Sejanus*, whom the ſame *day* ſaw attended by the *Senate*, and torn in pieces by the *people*; of him, who (as *Seneca* ſpeaks) was in the morning ſo ſwoln with *Titles*, there remained not, ere night, ſo much as a mammock of fleſh for the *Hangman* to faſten his hook in; it hath raiſed *ſome* b, but it hath ruin'd *more*, and thoſe (moſtwhat) whom it hath moſt raiſed, it hath moſt ruin'd. No, nor of the toilſome indignities men undergo in the purſuit of it, becoming (as the great men of *Rome* c) either ſlaves or ſacrifices to the Soldiery, for

b *Paucos beavit ſed & plures perdidit, & quos beavit perdidit.*

c *--Breves & infauſtos Rom. Populi amores.* Tacit.

for the *Empire*, giving many times in *bribes* and congearies (as one ſpeaks d) the *Empire* for the *Empire*; which becauſe *Galba* would not do, he pay'd (otherwiſe) ſoundly for his *Legi militem non emi* e; much what (if we take *Anſelm*'s obſervation) as children purſue a Butterfly in the Sun, ſometimes they cannot reach, ſometimes over-run it; ſometimes they graſp, and think they have it; but it ſlips through their fingers; and when with many turns, and offers, and ſtrains, and falls, they have caught, what is it they have gotten? *nothing* but painted wings, which go off too with the very touch, and there remains nothing but a crude, ſqualid worm. 'Tis (as they ſay of being in love) there is as much miſery *beyond* it, as on this ſide on't. I will content my ſelf to mention nothing but the *nothingneſs* of it: certainly if there be any thing *glorious* in the world, 'tis a *mind* that contemns that glory. *Diogenes* had of the two more of it by his *contempt*, than *Alexander* by his *command* of it, even then

d *Ut ad imperium veniant imperium pæne ipſum dõnant.* Lypſ.

e---*Vox Reipublicæ honeſta ſibi anceps* Tacit.

then when he commanded himself to be made a God.' Twas a gallant speech that of *Socrates*, when (*Alcibiades* hearing of his low condition ready to starve) sent him a glorious Present, worth many talents, he bad the Messengers carry all back again, and tell their Master f, that as *He had his ambition*, so had *Socrates his too*; he had the ambition of his *glory* in sending it, & *Socrates* had the ambition of his *liberty* in refusing it. *Aristotle* must dine (said *Diogenes* g) when *Alexander* pleases, but *Diogenes* dines when it pleases *Diogenes*: and when he began to feel himself to shrink at his poverty, he cheered himself up with observing his own state and greatness, in that he had his Parasites too, the Mice that waited on him at dinner. *Mean men* (says the *Psalmist* h) *are vanity*, but *great men a lye*. *Greatness* is the verier *lye*, the verier *nothing*, in that it promises somewhat, but performs not. And what an *end*, a happiness of man is this, that is not so much as *any* thing, no not any thing of it self not *glorious*?

f *Alcibiades hæc ambitiose misit & nobis nostra est ambitio.* Erasm.

g *Laert.*

h Psal. 62. 9.

CHAP.

CHAP. VI.

Of the means for the attainment of these Ends of Worldly Policy, and of the first of them, Self-love.

THe ordinary means of worldly Policy to attain these its ends, are (not to speak of the common Vices of it) seven: 1. *Self-love.* 2. *Distrust.* 3. *Disparagement.* 4. *Compliance.* 5. *Reservedness.* 6. *Surprisal.* 7. *Irreligion.* Love is *vinculum universi*, the bond, the soder of the world, without which it is but (as the Emperor call'd *Seneca*'s Writings a) sand without lime, and a but a besome unbound, the more excellent and noble things are, the more are they communicative, transactive, and diffusive of themselves; the *Sun* is herein a more noble creature than an *Oven*, a *Fountain* than a *Ditch*; 'tis Natures best excuse for producing women (not always men) and so falling short of the perfecter Sex (which generally she ought to intend) that it belongs more to her Huswifry, to look after the preservation of the whole Kind, than the perfection of the single birth; even a dung-

a *Arena sine calce.*

hill-

hill-Cock will deny himſelf, and court his ſitting Hen with a grain of Corn, though he hath ſcratched never ſo hard for it. And the Turky will (they ſay) ſtarve her ſelf on the Neſt to bring forth a brood. Nature is in nothing ſo ingenious (ſays *Cicero* [b]) as in the providence of love. *Love* it is the muſick, the harmony, the complexion, the genius, the very *ſoul* of Nature. But ſelf-love then, that envies this *ſoul* any larger room than that of a man's own narrow hide-bound skin, and ties it up (as men do by the worſt of Priſoners) head & heels together; 'tis the very Hedghog of converſation, that rouls & laps its ſelf within its own ſoft down, and turns out brizzles to all the world beſides; much like the fat Monk in the ſtory, that when the Abbies were a going down, & he had gotten his penſion for life, ſtroaked his belly, & cried, *Modo hic ſit bene*, if all went well there, 'twas well enough. Every thing, by how much it is the weaker, purſues ſo much the more a narower circle (the Emblem of ſelf-love.

[b] *Nil habet fortuna melius quam ut poſſis neque natura præſtantius quam ut velis ſervare plures.* Cicer.

love.) Snakes, and the vileſt Worms, affect to circle themſelves into themſelves thus: and a Twig or Rod, by how much it is the weaker, and leſs able to maintain its ſtraightneſs, ſo much the more doth it decline, and nod with the weaker end, to find out t'other, and to put it ſelf into this figure: and yet this crooked ſelf-involving Serpent of *Self-love*, it is the main Engine to wind up this *Worldly Policy* into its utmoſt height, and that (indeed) whereof all the reſt are but the ſeveral Wheels and pieces: the love of a man's ſelf is (at beſt) a good pattern, but an ill boundary and frontier. To love another as one's ſelf, may be a good *level*; but to make it one's *mark* too, and love another but for one's ſelf (which is a main Maxime in this kind of *Policy*) 'tis to make a man's ſelf not only the Epitome of the World, but the whole Volume; not only a Plank in the Ship, but the Bottom too; like a ſilly Bird, to mind nothing but the building

of one's own Neſt, though the Tree be a cutting down: to take more care of a man's private Cabin, than the Ship when 'tis a ſinking: 'tis to ſet the *Finger* of the *Clock* right, and neglect the *Wheels* and Weights; and (as they uſe to ſay) to ſet the *Sun* by the *Dial.*

CHAP. VII.

Of Diſtruſt or Suſpition.

IF *Self-love* be the *Hedg-hog*, this is the *Spider* of *Worldly Policy*, that miſtakes every Noiſe or Breath for a Beſom to ſweep down her Web, and retires to her Hole of refuge. This alſo is (no leſs than Self-love) a knocking off, and diſbanding of *Society*, the right object of true Policy. Truſt (at leaſt) after trial, is the beſt pawn of Truth. Where there is no *truſt*, it cannot be expected there ſhould be any *truth:* he diſcovers a falſe heart of his own, that dares not truſt another man's. Here (I confeſs)

feſs) there may be an error in too much haſte; but certainly, there is a greater one in too much doubt. *Metuere falli & meruere falli*; he deſerves to be deceived, that too much fears it. Yet herein lies a great part of this kind of Policy, (with *Jeremy*'s wild Aſs) to *ſnuff up the wind*, and *engender* by it; and ſmell, and *travel* of an imaginary Plot or Deſign, in every Jeſt and Complement: He hears the ſtale Gull of the *Pope*'s being to marry the Great *Turk*'s Daughter; or of *Spinola*'s Whale, that ſhould have been hir'd to have drown'd *London*, by ſnuffing up the *Thames*, and ſpouting it upon the City; and doubts there may be ſomewhat in't; and can ſhrewdly gueſs who had a finger in the Plot up to the very elbow. Until he was killed, he could plainly have diſcerned in Prince *Rupert*'s Dog, the features of an enchanted Camp-Lady of Intelligence. Had he lived in *Athens*, and ſeen the cutting off *Themiſtocles*'s Wives Dogs tail, he could thence by a *Hyſteron Proteron* of

State-Policy, have decyphered a Deſign of cutting off the Maſter's head: He concludes all old Women, Witches; and all the young Ladies, painted; and doubts ſomething of Characteriſm in their Black-patches, to diſtinguiſh them from others, when the Enemy ſhall have taken the *Town*. He is his own Rack and Torturer, and winds himſelf up by the eaſie Pullies of his own ſuſpition, into a thouſand fears, where there are none at all. His diſeaſe is much like that of Jealouſie, whereto (as one ſpeaks) almoſt every thing ſerves for *food*, ſcarce any thing for *phyſick*. If ever he be to be ſaved by his Faith, he is a loſt man, unleſs it be in that one *Article* of his *Creed*, (which is indeed all) *That all the world are either fools or knaves.* He goes about his buſineſs like a *Rope-dancer*, or a *Dutch-Penſioner*, hir'd to try the Ice at its firſt bearing; where hearing of a Match to be made for a man to ſlide o'th' Ice ſixty miles in a day, with much providence he carefully enters a caveat

in

in the Articles, That he do not take the longeſt day in the year for it. *Ariſtippus* being upbraided of flattery in falling down to the feet of *Dionyſius*, in a ſuit he had to him, anſwered, That 'twas not his fault, but *Dionyſius*, who wore his *Ears* no where but in his *Feet*. This Mouſe-trap of Policy wears his *Eyes* in his *Feet*, and he walks with them there, as if he were a meaſuring feet with the *Antipodes*; or a treading out the old Trial of *Ordeel* [a] wherever he goes. 'Tis one of the greateſt follies of the world, to make the world wiſer than it is, and to ſuſpect a *Plot*, a Mine in every Mole-hill. 'Tis a Hell above ground; a being always a dying, for fear of dying; his life doth but (as the Scripture-phraſe is) hang before him: yet is this the World's wiſe man; and that is all he hath for his doubts, and fears, and tortures he puts himſelf to, That though he be the *Wiſe man's Fool*, yet he is the *Fool's Wizard*.

[a] *Ordalium Saxonibus dicebatur probatio per candens ferrum, aut &c. Candentium vomerum judicium ſubire ſumma mater Regis* Edward Confeſſ. Voſſ. de vitiis. Serm. I.

CHAP. VIII.

Of Diſparagement, or Detraction.

Reality and *Truth* are contented to be meaſured in their own dimenſions. *Emptineſs*, and *Outſide*, ſeek advantage in the ground they would fain ſtand on; and wanting poſitive worth, would make ſupply by ſome comparative addition; and ſeem tall (as our late Queen) by putting in the ſame Picture by her, *Jeffery* her Dwarf, booted, ſpurr'd, ſworded, and half bearded too, with her hand ſtraining down to reach to his head: A right Emblem of this part of Policy, which lies much in this way of raiſing a man's own Reputation, out of the diſparagement of another; much what (as ſome Ladies and Parſons are ſaid to do) by keeping courſe Waiting-women and Curats. He muſt therefore admire nothing, praiſe no man, or but ſlightly (at moſt), and that not without ſome pity of his defects and wants. 'Twas ſaid of our

Henry

Henry the fifth, That he had ſomething that *Alexander* had, but *Cæſar* wanted; who, though he would not be flattered, yet he would be drunk: and he had ſomething that *Cæſar* had, but *Alexander* wanted; who, though he would not be drunk, yet he would be flattered. But this *Emperick* of *Policy* muſt make the world believe, that he hath *all* that every man hath, and *all* that every man wants too. When a couple (the one poor, and the other covetous) were upon election in the *Roman* Senate, for a Proconſulſhip, *Cato* ſtood up, and diſliked both; b *The one*, he ſaid, *had nothing*; the other would *never have enough*; but this man pities every Office and Employment, as ſtarv'd and widowed, that he himſelf ſupplies not; and with a kind of *diſdainful commiſeration*, bewails the unfitneſs of every one beſides, as no way weight for the buſineſs, without too many grains of allowance: were he but made uſe of, the State would preſently become another *Utopia*, a *Plato*'s Common-

b *Hic habet, hic nihil ſatis eſt.*

wealth; he is ſo far from *knowing*, (with *Socrates*) *that he knows nothing*: that he *knows too much* how much he *knows* all things; and that's not enough neither, unleſs he think that all others *know* that he *knows*, that he *knows* all things. Here lies a great part of the Myſtery of this *Policy*, to wound others by this falſe blow of *detractive* pity, that it may from the bleeding veins of their Reputation, ſuck blood to put colour into the Cheeks of its own: ſo far is he from the ingenuity of that noble *Theban*, that went home rejoycing that the *City* yeelded three hundred men fitter for the Offices to be then filled, than he himſelf: or from *Cæſar*'s way of glory, who (as *Cicero* ſpeaks c) beſt eſtabliſhed his own Statues, by erecting thoſe of Conquer'd *Pompey*. For what both *Dio* and *Tacitus* d ſay of his Succeſſor *Auguſtus*, that he did by the wretched ſucceſſion of *Tiberius*, project the glory of his own Reign. I look upon it as but a conjecture (at the moſt) of which they

c *Dum Pompeij ſtatuas reponit, ſuas habilit.* Cicer.

d *Compatione deterrima ubi gloriam quaerens.* Tacit.

they were neither of them Niggards. When this Oracle of Policy pleaſes to ſpeak (himſelf) it's good ſport to ſee how he wrinkles his brows to the hazzard of *disblocking* his *Periwig*, and to beg attention how he weighs out, and *taſts* his words to the hearers, as loath to enrich them with ſo great a *Treaſure*, though all his *Orient* be but *Coventry-blew* at moſt; no matter, it wants nothing but a trifling circumſtance or two, they call *ſenſe*, and *pertinence*. If another ſpeak, (though never ſo well to the purpoſe) he looks on his Watch, or meaſures his Beard or Band-ſtrings, or picks his teeth, and *yawns* forth a faſtidious wearineſs, to expreſs ſome way or other, that his vacant ears want employment; or (as one ſpeaks) by a willing Palſie in his head, he diſcovers that ſomething needs ſetling; and makes his elbow ſignifie, that ſomething wants his finger.

This is however the world's *Achitophel*; only, there needs no miracle nor prayer to turn his wiſdom into folly.

CHAP. IX.

Of Compliance, or Neutrality.

THis is another great part of this Art of *Politick* Panier-making, to bend and twine the twig into an interweaving, and taking in all ſides, and ſo ſtrengthning it by the *Indenture* of its cloſer conveyance. The *Italians* have ſomething like this, which they call the *finding a temper*, or compounding and marrying of croſs *Intereſts*, by ſomething wherein they agree; and ſo far it may be yeelded uſeful, as it fairly aims at publick peace, and atonement of differences; though it very ſeldom hits: ſuch is the loathneſs of mens ſpirits to yeeld to any thing of abatement in either expectations or opinions. *Councels* have been uſeful to the clearing up of *Articles*, but ſeldom to the laying down of *Arms*: and yet there is no reaſon that the *Pope*'s Concluſion ſhould ſtand for good *Policy*, no more than *Piety*; who reſolv'd in the

the beginning of the *Trent* Council, That becauſe a *half* Reformation would not ſerve the *Proteſtants*, and a *whole* Reformation would undo the Church of *Rome*, to make the breach and difference as wide and irreconcilable as poſſible. Nor his neither, that ſaid, That when once the *Sword* of a Warr is drawn, the beſt way is to throw the *Scabbard* to the Devil. No, a wiſer than both of them hath ſaid [a], that *the beginning of ſtrife, is as the letting out of waters*; they will of themſelves quickly wear the breach wider: and [b], that *he that medleth with ſtrife, is as one that takes a dog by the ears*; though it be by both *ears*, yet he is *a fool that will be medling* [c]: and this is he that is here meant, that aims not in it, at *publick* peace, but *ſelf*-advantage; who by all his *Compliance* and *Neutrality*, doth but lay himſelf (if any way conſiderable) as a block or log between the two ſawing patties, and the teeth on either hand go through at every ſtroke, till they have cut *him* in the

[a] Prov. 17. 14.
[b] Prov. 17.
[c] Prov. 20. 3.

end

end to pieces. I confeſs, it may be *Policy* (ſometimes) to ſuſpend a while for engagement in a contention, eſpecially if there be hopes of a quick agreement, or a probability of rendering a man's ſelf thereby the more conſiderable to help *Friends*, or weaken *Enemies*; and ſo more to turn the ſcale when he appears: but to play the whole *Game* upon the ſtrength of this *Neutrality*, and have all at ſtake on't, it puts a man too much upon the hazzard of an after-game, and ordinarily [d] to buy his ſafety at a *deer*, and often a *double* rate, when *either* ſide prevails. As *Alphonſus* obſerved of the *Srnenſes*, *Neuters* in the *Italian* Warr, and after made a prey to *both* ſides; comparing them to ſuch as dwell in the middle ſtory of a houſe [e], annoy'd by *ſmoak* from *beneath*, and *urine* from *above*. *Tiberius* is obſerved to uſe this kind of *policy* ſucceſsfully: to the *Senate* he ſeem'd coy and declining of the *Empire*, while at the ſame time to the *Soldiery* he gave himſelf out actual *Emperor*; knowing

[d] *Nec amicum paris, nec inimicum nollit.*

[e] *Infrà fumo, ſuperne urina vexantur.*

ing the intereſt of the one, was the *liberty* of a Common-wealth; of the other, the *Donatives* expected in an Empire: but this was in the firſt entrance on his deſign. However, this Willow-twig of *Policy*, ſets up his whole reſt on it, and would have it thought he had ſtudied *Men*, and *Intereſts*, and *Humours*, and can find the *knuckle* to cut up every man, and party, as exactly, as *Marſhal*'s Trencher-Artiſt could do by his Hare and Hen f. If therefore he be to deal with a *Cholerick* man, he firſt ſtirs him to ſome paſſionate out-ſtray, or indecency; knowing his good nature, when the hot blood retires, will be apt to yeeld and gratifie ſo much the more. If with a *timerous* man, he aws him with a pretence of a great Intereſt he hath in ſome Grandee. If with a *melancholly* man, he obliges him with the truſt of ſome ſecret or dangerous deſign a foot, of his own feigning. If with a *laviſh* man, he blows him with hopes of the near death of ſome rich Kinſman that wants an Heir;

f *---primo deprendere morſuque geſtu lepores, & quo gallina ſecetur* Mar.

or

or of some Project or other, such as that of the *Philosophers-stone*; and how near he himself is to the Midwifing that *Embrio* into the world. For a *covetous* man, he hath a Purchase of Land, wherein he hath made a discovery of I know not what Mines. For a *proud* man, he hath the World's and his own admiration of him, to supple and oyl him with: only, if with a *crafty* man, he is at a loss; for then (if any thing) he would seem a Fool, but he is too much one, to do no more than seem so: he hath *not* enough of the *Knave*, to act the *Fool* cunningly; or little enough of the *Fool*, to conceal the *Knave* handsomely.

CHAP. X.

Of Reservedness, or Closeness.

RIvers that run *darkish*, and make little noise, (though it be through their own mud at bottom) are thought *deep*: and the dish of Meat that goes *covered* to the

the Table, must be thought *choice* and costly, and to lye much towards the bottom; and (like a botching-Taylor, carrying out his work) the *Cloak* must be thrown over it, though it be but *old* Clothes that come from the mending. I confess, it behoves this *close* piece of *Policy*, to say little, lest he should be understood; and to make the world believe that he could say more, if he durst trust the company, and were not under some *State-Sacrament* of secresie and *reservation*; and though he hath nothing of the *Key* of Counsel, yet he would be thought to have much of the *Lock*; and then he thinks the World will believe that the *Key* too hangs at his Girdle, would but his *trust* or *judgment* dispence with him to make use of it. His *Ring* and *Tooth-pick* serve him, as *Fools* serve *Lords*, to entertain the company when he hath nothing to say. These times travel much of this kind of *Policy* in their *Heads*, as well as their *Hats*; both must be cas'd and cover'd, that they might be thought of Beaver:

This

This *Brazen head* ſpeaks, as if he had written his mind before-hand to the company, as *Hyſtrion* did to his Friend *Ariſtagoras*, on the Meſſengers *bald head.* The Boy in *Plutarch* being asked by a ſtranger, what he carried ſo hid under his Cloak? Anſwered well, that he might *know* if he would; that he therefore carried it ſo, that the other might *not know* it. An *unaffected ſeaſonable reſervation*, I confeſs may paſs for a part of *wiſdom*; and the old Rule may ſtand good with ſome limitation, So to be a *Friend*, as a man may poſſibly come to be made an *Enemy*; and ſo to be an *Enemy*, as he may in time become a *Friend*: But this Pedler of *Policy* carries all under his Cloak, that men may take notice that he hath ſomething there, and that they ought to *know* or *think* that it is ſomething worth *knowing*; when it often befalls him, as it did with Cardinal *Campegio*'s twenty richly covered Sumpters in *Henry* the Eighth's time; which when they were by chance overturned in *Cheap-*

Cheapside, discovered nothing *within* them, but old Shooes, and Boots, and Marrow-bones. However, rather than be left out from passing among the *Jura Regalia*, and so belonging to the *State*, he will be a *Concealment*, he whispers a Proclamation, and makes a great Secret of a Lye in the last Week's *Diurnal*: he goes in bodily-fear of his Buttons not holding out, or rather not holding all in; and threatens his *shirt* dreadfully (when he hath one) to burn it, should it but know his *Designs*; though all is but some Scab or Itch of *Policy*, which he took the Infection of at some *Ordinary* or *Committee*: Rather then not be thought a *Politician*, he is contented to be taken for a Spye, and to dye for it a *State-Martyr*: yet is this the World's Wise-man, and often thought, because he hath so little in his *Shop*, to have the more in his *Ware-house*. It cannot be denied, but that he speaks like an *Oracle*, that is, seldom, doubtfully, and darkly; but 'tis not so much because 'tis *deep*, but because 'tis *double*.

ble. Get but once within this *Pigeon-house of Policy*, and you may without a Lanthorn, easily grope out all his Holes, or the most ripe or *callow broods* of his Designs; and the *Oven*, though never so closely stopped, will appear to want *heat* as well as *light*; and all his Plots when *drawn*, to be but *dough-bak'd* at best. He is best read, like *Hebrew*, backward: for the *Scull* hath learnt to *look* one way, and *row* another; and to give out the contrary of what he means; to see by how that takes, what entertainment that which he intends, like to find. When all is done, he is but the *Tumbler* to the Show: he plays the Tricks, but says nothing; and, at the best, but the *Haberdasher* of the *Small*-wares of *Policy*.

CHAP.

CHAP. XI.

Of Surprisal, or Advantage.

EVery thing, by how much it is the more *ignoble*, and cowardly, by so much the more it watches and catches at *Advantages:* a *Weesel* will suck the Eggs when the Hen is off the Nest; and a Carrion-Crow will sit by, and watch a *Dying*-Horse, ready to drop into the Ditch. Even Fleas bite us most when asleep. *As cruel as a Coward*, is become a *Proverb*: and no wonder; for the same fear that makes him a *Coward*, makes him *Cruel* too, and to take the *advantage of a Surprisal*, because he dares not fairly put it to the hazzard of an Encounter, and (with all other weak Creatures) as thirsty he is of revenge, as that which will make him more dreadful and secure both; yet 'tis a great piece of his *Policy*, as to leave no injury unrevenged, so not to let the Party know who it is that takes it; glorying not a little in the secresie of

of his revenge, as that which make it more *ſweet*, and more *ſafe*, and more *ſure* too, beyond any prevention or after-reckoning: as 'tis ſaid of the *Italian*, he dares give God the lye ſooner than man; and *murder* a man ſooner than *ſlander* him. But how not only unchriſtianly, but unmanly is it, to cut off *Samſon*'s hair, or *Holophernes* head, when aſleep? 'Tis worſe than the killing of a Priſoner after Quarter: He is not of *Alexander*'s mind, that would rather *loſe* the day, than *ſteal* the victory: nor of that *Emperor*'s neither, that meeting with his fearful Enemy after he himſelf was made Emperor, and had revenge in his power, told him, a *He had eſcaped him.* No, rather like our King *John*, who having firſt gotten a great ſum of money from his Nobles, under pretence of going to *France* to recover his Right, put ſuddenly to *ſea* before the others were ready, and preſently turning back to *land*, got as much money by Fining them all for hindring his *Voyage*. Or that

a - *Evaſiſti.*

hat other that loſt his Seal of pur-
oſe, that his Subjects might pay
or their renewed Grants under a
ew one: rather than not be re-
enged, he would not much ſtick
o turn *Turk*, as that King *John*
ffered to the King of *Morocco*.
He *diſſembles* all Injuries, but *for-*
ves none: theſe he keeps an Ac-
ount-book of, but Engagements
e truſts his memory with, that is,
e truſts his memory to be ſure to
orget them. He is always a *ſlave*
o ſome Grandee of the times, that
e may be a *Tyrant* among his
eighbours; and aws them terri-
ly with the great man's laſt nod,
r whiſper in his ear at parting.
f he comes to you upon buſineſs,
e prepares you all the while he
ays; and propoſes what he came
out, at his taking leave. If he
rite, he leaves (as a great man
hath obſerved) the main errand of b *L. Bacon*
isLetter, to aPoſtſcript, as if almoſt
orgotten. He *complements* his
ebtor into a forfeiture of his
ond, and then invites him to
inner, and way-lays him with a
Sergeant,

Sergeant, and hath a Mortgage o his Land ready drawn. He expos (rather than fail) his own Wife t the luſt of his rich neighbour; an having *ſurpriſed* him, ſues hi for a Rape: He *provokes* and ſup ples his Friend into a freedom o ſpeaking of the *State*, and the turns *Informer* c. No leſs than *bot* the Devil's parts will ſerve hi to play the Knave in; To *tempt*, an to *accuſe*. This is one of the World' wiſe men, a meer *Pothunter* *Policy*, that gives no more La than a man may have in *Weſtmin ſter-Hall* without money; and y meaſured by his own rules, he is bu the *Trapan* of *Policy* (at the moſt and inverts the order of his ow great *Ends* fore-mentioned; an makes his *infamy* ſerve his *profit* his *glory* ſtoop to his *gain*.

c --*perditiſſimi hominis eſt, illum fallere, qui non deceptuseſſet, niſi credidiſſet.* Cicer.

CHAP

CHAP. XII.

Of Irreligion, or Atheiſm, the laſt of the ſeven means of this Policy.

WE touch at *Religion* here no further, than concerns the Subject in hand, that is, the *abuſe* of it; and that in two things, Its *choice* and *practiſe*; and in theſe, the main things requiſite are, *care* and *reality*. For the *choice* of it, it ſhould be like that of a Wife, not becauſe gaudy, or in the faſhion; but becauſe lovely, and true. To take up a Religion becauſe 'tis that of a man's *Party*, or moſt for his turn, or the Religion on this ſide of the water where he lives, and (as we do by the Conſtable's Office) in *Neighbour-row*; 'tis as if a man ſhould think to find the *way* to *Heaven*, as to *London*, by the greater Track. Yet herein lies a great part of this kind of *Policy*, To be careful to own no *Religion* that is *laid by*; nor to boggle at any that is *cryed* up, and to chuſe Religion as they do earthen diſhes, by the *ſound*;

ſound; or as Knights of the Shires, by the *ſhout* or poll.

And for matter of *reality* in the practiſe of it, To uſe Religion but as men do Poſt-Horſes, *ſpur* it out through the Stage of the *Deſign* in hand, and then throw it off to the *Hoſtler* (the Chaplain) to walk it a while (if he will) for taking cold; 'tis the *high Road* of this kind of *Policy*. Certainly, if Religion be worth the *chuſing* or *uſing*, 'tis for it ſelf; otherwiſe 'twill prove ill *charg'd*, and inſtead of reaching the mark, 'twill be ſure (in the end) to *recoile* in the face of the leveller; much what as he in *Rome*, who (to eſcape Proſcription by the *Triumvirat*) by wearing a patch on his eye; when he had thereby gotten his *liberty*; he loſt his *ſight*. Religion is not without a glorious Teſtimony from *both* ſorts of Enemies; From the moſt *openly prophane* it hath the Teſtimony of its *awfulneſs*; and from the *cloſeſt Hypocrite*, that of *affectation*. How did it in [a] *Samuel* and *John* [b], ſtrike an awe into *Saul* and

[a] 1 Sam. 15. 25.
[b] Mar. 6. 20.

and *Herod*? How did it, in *Jehonadab* [c] and *Peter* [d], draw an affection from *Jehu* and *Simon Magus*? you shall often see grace in a plain mean sober man, (while he is in the company) bind *Satan* in the most boisterous sinner, into at least a visible restraint: You shall as often see the most Athiestical Hypocrite force himself into a face and garb of Piety, and say to it, (as *Saul* to *Samuel* [e]) *Yet do but honour me before the Elders of my people.* And certainly, they are very bright beams of Majesty that can so dazzle and daunt the face of a most hardned *sinner*; and they are very lovely colours of beauty, that the most practised *Hypocrite* desires so much to paint with; but that's all, 'tis but to paint with, and so to set off his actions, and carry on his Designs to the more advantage; and if that be all the use he puts Religion to, why so much care about the *Counterfeit*? And if any more than that of colour, why not more of care in the truth and practise? Certainly he

[c] 2 Kings 10. 15.
[d] Acts 8. 24.
[e] 1 Sam. 15. 13.

f --*Reli-gentem esse oportet religiosum nefas.* Gellius.

must needs be a very grown *Athiest* that is so *familiar* with Religion f (I mean the forms of it), and he is a very gross fool, that is not withstanding still so much a *stranger* to it (I mean the power and practise of it) it is to be feared that (however it goes with *others*) the *Academy* of Atheism in these times goes up a-pace; wherein it takes its *Degrees*, first, from *doubting* whether there be a God to judg and punish; to the next, of *living* as if there were no God to judg; and thence again to *wishing* there were no God to judg; and thence to *arguing* against those Truths by which he is to judg; and in the end, to a *concluding* that Religion in the power of it, is but some fiery Meteor, that the influence of those hot Dog-starrs of the Times (Ministers) have drawn up, and kindled in the grosser *Region* of some sick and melancholy brains; and that (as it is with fire) apt to catch in low built Thatched Cottages, not Palaces or Castles. So 'tis with zeal or fervency in Religion; it is not

not apt to kindle in large and high-built souls. Thus, what men *eagerly* wish, they *easily* believe; and what is for their turn, they are sure to wish: He that *lives* as if there were no God to punish, I dare say his own heart can tell him, that he *wishes* there, that there were no God to punish g; and we have the Authority of him for it, that best knows the heart of man; that if the *Fool* once *become corrupt and abominable in his ways*, he will quickly *say in his heart, there is no God* h. These seven are the *seven illiberal Sciences* of this the World's great Artist in *Policy*, and all *seven* (we see) do yet make him but the *eighth wise man* i when all is done; and, as 'tis said of the Mountain *Hamus*, That *seven* Months of the year 'tis very cold, and the rest of the year 'tis Winter: so may it be said of this *Policy*; These *seven* of its means and rules, are *lame*, and the rest *halt down-right*: I will say no more of the whole *seven*, but as the Philopher k did, when he saw a vain proud

g *Atheismus* { *vita* / *voti*

h Psal. 14. 1.

i *Sapientum octavus.*

k *Stratonicus.*

Aristo- proud Gull 1, he wiſhed (he ſaid) *le.* that all his *Friends* were but ſuch as the man *thought* himſelf; and all his *Enemies* ſuch as *he was*. So when I ſee one of theſe *Politick Overweeners*, I know not what more to wiſh, than that all my Friends were but as wiſe as he *thinks* himſelf; and if I had Enemies, I could wiſh them no worſe than to be as *very* Fools as he *is*.

CHAP. XIII.

Of the Miſcarriages of Worldly Policy: and firſt, Of the ſhortneſs and inconſiſtency of man's both life and temper, for the bringing of any great matter of Deſign about.

THis *Science* of Worldly *Policy*, hath its *paſſive*, as well as *active* Fallacies; of which there are ſpecially four, which are as ſo many leaks in the Ship, that if it ſhould eſcape ſtorms and ſhelves, will be ſure (however) all, or ſome of them to ſink it in the end; and they are,

1. The *ſhortneſs* and inconſiſtency

ſtency of man's life and temper, for the bringing of any great Project or Deſign about.

2. The *emergency* of undiſcernable accidents that will be ſure to interpoſe.

3. The *miſcarriage* of Inſtruments that muſt be employed.

4. The *Competition* and Rancounter of adverſe Parties that will hinder.

Great *Deſigns* are like great Wheels, which if they move too faſt, will fire themſelves: *Great matters require ſlow and equal motions* [a]; and like *Nature*, *would by no means hop*, or ſtride out its way. *Nature*, we ſee, in her productions, proceeds by ſmall, and almoſt undiſcernable approaches and pauſes, to her ends: How many eaſie advances doth ſhe make, in bringing an Acorn to become an Oak? You may better ſay, 'tis now grown, than that 'tis now a growing. Every ſhrub puts gently forth firſt *ſap*, then buds, then *leaves* to clothe and keep thoſe warm; and then *bloſſoms*, and then *fruit*. And as Na-

[a] *Magnarum rerum tarda moliminа; naturæ non facit ſaltum.*

ture thus by previous dispositions, steals the form of every thing into its matter it hath to work on: so should every great Design do too: 'tis against the nature of Wisdom, to be violent; and against the nature of violence, to be constant. *Tacitus* tells us [b], that *heady Counsels must have dispatch; sober ones thrive by delay.* A *Plot* should be like a well-built Stair-case, the *ascents* should be *easie*, the *footings* deep, convenient Landings, or (as they call them) *half-paces* to take breath in, and, if need be, look about a man; *sufficient light*, not too much winding, no more than steepiness; lest, if a man run up too fast, his head go round at the top, and so his *early rising may do him hurt.* But (however) let the *Plot* require never so much an easie pace, *Life* will (as *Job* speaks [c]) be riding *Post*, do what a man can; and then *David* will tell him the issue [d], *His breath goeth forth, he returns to his dust, and in that day all his thoughts perish.* And for that relief of this shortness and uncertainty of

[b] *Scelera impetu, bona consilia morâ valescunt.* Tacit.

Job 9. 25.

Psal. 146. 4.

of life, by the *Spaniſh* way of entailing *Plots* upon poſterity, (as the *Chinois* do by their Purſlane-pits) laying the ground of a Deſign poſſibly in Fifty four, to be acted in Ninety nine, the reverſion ſeldom holds good. Poſterity is apt to overlook Contrivements of the Age paſt, as unwilling to hunt a foil'd chaſe. But beſides this leak of life (Mortality), there is an *inconſiſtency* in the *temper*, as well as *life* of man; *a man* is *many* men in a few hours; and that which pleaſed *yeſterday*, is to *day* flat and ſtale. Between (at leaſt e) the *prejudice of youth*, and the *dotage of age*, the ſame Deſign pleaſes and diſpleaſes irreconcilably; ſo that he that would carry on the ſame Plot in a ſtedfaſt equality of progreſs and liking, muſt be able to command *Time* to ſtand ſtill with *Joſhua*, *Age* to go back as in the Dial of *Ahaz*, and *Youth* to renew as in the Eagle; which being impoſſible, it falls out very often as *Lewis* the Eleventh was wont to ſay of ſome of his Chaplains that had

e *Inter juvenum prejudicia & ſenum deliria cadit Conſilium.*

great *Libraries*, but little *Learning*; that they were *like ſuch as had crooked backs, they carried a burden about with them, that they never ſaw in all their lives.* And ſuch are theſe great Deſigners, they moſt-what travel under a burden all their days; and, like a Camel, lye down under it, but never ſee it until death take it *off* them, and them *off* it.

CHAP. XIV.

Of the Emergency of undiſcernable Accidents that will be ſure to interpoſe.

THE *Philoſopher* hath a good obſervation, that a he that *conſiders not enough* what *may be*, *concludes too ſoon* what *will be:* and in Logick, a man muſt conclude from the more particular or ſuſpicious of the Premiſes. Now who can ſufficiently fore-ſee all the intercurrencies and perplexities that Time and Chance may caſt up and puzzle a *Deſign* with, in the whole method,

a *Qui ad pauca reſpicit, de facili pronunciat.* Ariſtot.

thod, and conduct of it through? Who can ſo play the game, as to prevent all the blots that thoſe Dice of Time and Chance may put the beſt Gameſter of them all upon? Who could have fore-ſeen that miſtake at the Siege of *Perugia* in *Italy*; where, when the Enemy was ready to have entred the Town, had forc'd the Gate, and there remain'd nothing but the cutting of a Chain to make the way through it eaſier: Upon one of the Aſſailants crying, *Give back*, (meaning, that he might have the fuller blow to the Chain) the reſt miſtaking it for a Word of Command, they all ran back, loſt the taking of the Town, and were purſued in great diſorder to a very great loſs. Or that other in that great laſt Battel fought between *Cæſar* and the younger *Pompey*, for the whole World, at *Munda* in *Spain*, where King *Bogud* an Auxiliary on *Pompey*'s ſide, when *Cæſar* had given the day for loſt, wheeling about with his Brigade to ſeize on *Cæſar*'s Camp, where (as the

manner was) his Treasure lay; it was by his own Party mistaken for a flight, and followed by the Enemy to such a disordering of *Pompey*'s Army, as lost the day, and the World together, on *Pompey*'s side. Upon which, and the like miscarriages, the Historian concludes b, That *men do not so much counsel things, as things do counsel men.* All is not dispatcht at the Council-table, much must be left to be done upon the *place*; and between these two, there is (often) as much difference, as between the Fencer and himself, in his School, and in the Field: nor will the utmost dexterity and exactness of contrivance here, any more secure the *success*; the more curious the Workmanship, the sooner out of frame; a *Lute* will sooner be out of tune than a *Bag-pipe*: so true is that of the same Historian c, That these *subtilest Designs are* (for the most part) *in their beginning full of hopes, in their middle full of difficulties, and in their end full of dangers*: like a salt Candle, they blaze a while at first

b *Consilia non dant homines rebus, sed res hominibus.* Liv.

c *Consilia valida prima specie lata, tractatu dura, eventu tristia.* Liv.

first kindling, with hopes and sparklings, but they quickly wear on into Thieves, Leaks, and Snuffs, and they go out at last in Smoak and Stench. 'Tis blind chance, rather than fore-sight, if it prove otherwise; and if *Cæsar* himself had but miscarried, he had been another *Cataline*: 'Tis said of him (*Cataline* I mean) [d], that he and his Adherents did carry at once in their *right hands their whole Fortunes, Families, Honours, Liberties, and Country*. *Cæsar* and his did so too, but for that *one* that sped in doing so, how *many* thousands have hereby utterly miscarried? Plots of this kind are like that of the Philosopher's-Stone, wherein men still perswade themselves the *Design* had undoubtedly hit, but that *something* in it unhappily miscarried.

d *Divitias, decus gloriam, libertatem, patriam, in dextris portarunt.* Salust.

CHAP.

CHAP. XV.

Of the Miſcarriage of Inſtruments that muſt be employ'd.

GReat *matters* require (though few heads, yet) many hands. An Inſtrument of many ſtrings, requires more Fingers than Eyes. All are not of the *Council* of Warr, that carry on the Work in a Battel. Nor is ſitting at the Helm all, there are many ropes to be tugg'd at in a Ship, which if any one ſlip, it puts all in hazzard. But here (it will be ſaid) this Art of *Policy* is not without its Rules for relief and ſecurity in this behalf; and that both for the choice, and entertainment or reward of Inſtruments. *Firſt*, For their election and *choice*, the Rule is *, They muſt be *equal to the employment, and neither below it, nor above it*; if below it, they'l not reach the mark; and if above it, they'l carry over; a Rule (I confeſs) that would hold pretty well in natural Agents, that do (as Philoſophers ſpeak) work *uniformly*, and

* -- *Paria negotiis & non ſuprà*

and always in the utmoſt ſphere of their activity, without any Arbitrarineſs or election in their action, (ſuppoſe a Sword or Hatchet fitted to the hand) but they are voluntary Agents (men) that muſt be here made uſe of, that have their own diſtinct *Ends*, and (may be) *Eccentrick* ones, from his that doth employ them: and how certainly divers Centers will diſturb and perplex, or (at leaſt) retard the motion, a piece of Iron between two *Load-ſtones* will eaſily diſcover: So hard is it, firſt to find out ſuch *Arithmetical* and Commenſurately elemented *Inſtruments*, as will neither too much cool nor inflame the Deſign; or, if that were poſſible, how hard is it to hold them in a ſingle and uniform Line of motion to the right *End?* But 'twill be ſaid, the *next* Rule (that for their *Reward*) will here ſtep in and help; and that is *, *That Rewards muſt be ſo manag'd, as that they keep the Inſtruments in breath, and hope, and ſenſe of duty; and ſo, as neither on the one ſide they ſtarve induſtry,*

* *Beneficia eouſq; Læta ſunt dum exol vipoſſunt cum ante venere pr gratiâ od um redd tur.*

industry, nor on the other swell self-reflections of merit; (that is) so fill the sail of *hope*, that they break not the cordage of *Faith*; as if men were Camels, that will travel as long as the Provender is held to their mouths. But how then shall a man find out the *maximum quod sic*, or *minimum quod non* (as Philosophers speak) of this indivisible point of proportion or sufficiency? That is (in plain *English*) how much *Gold* will serve turn to lock up this man's *lips*, or be a Cordial to warm the other's *heart*, without enflaming it? The *Jewish* Rabbins observe the cause of *Jeroboam*'s revolt to be, that he was preferred no higher, than from a *Collector*'s place of the Tributes of *Ephraim* and *Manasseh*, to that of the *Overseership* of the building of *Millo*. And how shall a man be sure, that in as much as he himself will be apt (as 'tis usual) to kick off the Ladder by which he gat up to the top of his hopes, because the Ladder should not stand to upbraid him, nor shew another man the

the way: how (I ſay) ſhall he be ſure, that that man who holds the Ladder, will not turn it before he get up, and ſo atrempt to get up in his ſtead? *He that is unwilling to make a return, by deſerving a favour, wiſhes him not to be, to whom the return ſhould be made* (ſays *Seneca* *). And the Architect that built the ſtrong Fortreſs at *Narne* in *Poland*, had for his reward his Eyes preſently put out, leſt he ſhould build ſuch another. *Dionyſius* would not make uſe of a *Barber*, becauſe he knew there were, that would give him more to cut his *throat*, than he would give him to cut his *beard*: and he was a wiſe man that ſaid, He would never truſt that man that he himſelf had made mercenary. Pope *Alexander* the ſixth, his Bottle-man ſtands for this upon record, who gave the poiſon'd Wine to the *Pope* and his *Son*, which he had prepared for a company of rich *Cardinals*, (invited by him to dinner) whoſe Heir he always is by the Charter of his Father-hood. But yet a *third* Rule offers ſupply, and

* *Nam qui putat eſſe turpe non reddere, non vult eſſe cui reddat.* Senec.

and that is [a], *Power and Authority must never be both jointly put into one hand, but ſeveral ones, that they may check and balance one another.* A great man (ſays *Tacitus* [b]) ſhould beſtow the *higheſt* Honours on thoſe of his *blood*, but the *ſolid'ſt* on thoſe of his *love*. Among the *Turks*, the *Aga* greateſt in Power, yet is in Authority inferior to the meaneſt *Baſhaw*: but it hath been often enough ſeen elſewhere, as well as in the Caſe of *Cæſar* and *Pompey*, That Power will quickly gain Authority; and, that Authority without Power, is but (as *Lucan* ſpeaks of *Pompey's* [c]) *the ſhadow of a big Name.* 'Tis a vain ambition of man, and indeed no other than an invaſion of the *Prerogative* of God, to go about ſo to weave his *Deſigns* (as he) into the natural deſires and wills of Voluntary Inſtruments, as to get them effected as theirs, as much as his.

a *Poteſtas & Authoritas non ſunt junctim uni ſubdito committendæ.*

b *—Sic Veſpaſianus Cæſar, Domitianus Præturam cæpit, ejus men— ſtiſq; one- batur, vis, penes Mutianum — ſic Otho.— honor Imperii penes Titianum fratrem; vis & Poteſtas penes Procu- lum.* Tacit *Nemiuem unum, præ cæteris magnum facere ſed plures; nam ſe invicem cuſtodiunt.* Ariſt. *Pol.*

c *Stat magni nominis Umbra.* Lucan.

CHAP.

CHAP. XVI.

Of the Competition and Rancounter of adverſe Parties, that will be ſure to hinder what they may.

WHile theſe *State-Chymiſts* are at work, all the world beſide is not like to be aſleep: the *Cobweb will not ſo cover the Spider* *, but he may be ſeen at his work (at leaſt) by ſuch as their own danger or intereſt keeps *awake*. Adverſe Parties are like *Scales*, the one's going *up*, brings *down* the other; or rather like Buckets in a Well, the emptier goes down, but not without a juſtle moſt-what in the paſſage: 'twere eaſie ſcaling a *Fort*, if there were none within to make reſiſtance; and 'tis as hard ſo to twiſt a very long fine thread or cord, as it ſhall not break in the pulling, if held faſt at both ends: and if there be a diſtinct *third* party, that, in common *Policy*, will keep the other *two* at work, for its own ſafety; that the ſtronger of the *two* do decreaſe, and the other not

* Iſa. 59. 6

not too much encreaſe, is always the care and intereſt of the *third*: we ſee it in *Geneva*, and ſome other little States (eſpecially in *Italy*) that make themſelves *conſiderable*, by this way, balancing far greater neighbouring Parties.

Man is naturally a *Congregative* Creature, and ſociety is very apt to disband again, and corrupt into Parties; and Parties as apt to multiply and widen Differences, and thoſe to awaken Jealouſies. Now in all theſe tuggings and *enaſtrammelings* of Parties, 'tis hard not to lye open ſome way to diſadvantage, but impoſſible to prevent all retardment of motion. *Parties* are like Brambles that grow at both *ends*, where the croſs-influence, and encounter of the ſap, is ſure to wither it in the middle; or rather like the Serpent called the *Amphisbena*, that hath a head at either *end*, neither of which can move without the conſent of the other; and if they ſtrive, they tear the body in pieces. So true is that of the Prophet *, they do but

* Iſa. 59. 5, 6.

hatch

hatch Cockatrice eggs, and weave the Spiders web; all hangs but by a tender thred; *and their web cannot hide them: and that which is brought forth, becomes a Viper*, and eats out the bowels that gave it the Conception. We see then in these *Circles* of *Policy*, (as well as others) crooked lines do but seldom, or by chance, hit the *Center*; so that (as *Cato* said of the *Augures* of his time, he wondred when they met, how they could hold from *laughing* in one the others faces) 'tis no less than a wonder how these *Masters* of this kind of *Policy*, can meet upon any other terms, knowing how they abuse the world in passing as they do for *wise men*. That *Roman* Captain was a resolute and wise man, that when the *Augures* in a march stopp'd the whole Army, while they would needs consult a Bird that sate by the way side, he took a Bow and shot at the Bird, and *killed* it; telling the *Augures*, that such a *Bird* as was not able to tell her *own* Fortune, was not like to fore-tell that

that of the *Army*'s; and ſo marched on with never a whit the worſe *ſucceſs*. And certainly a man may quit all theſe *Rules* of this kind of *Policy*, and proſper never a whit the leſs: and as I have known one (for trial-ſake) take one of our *Weather-Almanacks*, and of the days of the whole year written *dry* for *wet*, and *ſtormy* for *calm*, and hath hit it nearer than the Book: ſo may a man croſs all theſe *rules*, and find their *contraries* no leſs ſucceſful. *Auguſtus* in his conference with *Tiberius* about who was capable of ſucceſſion to the Empire, concluded a *M. Lepidus* capable, but that he ſcorn'd it: *G. Aſinius* greedy of it, but not weight. *L. Aruntius* not unworthy, and poſſibly daring enough: but the *Hiſtorian* concludes b, That the other *two* beſides *him* that *ſcorn'd* it, were quickly cut off by *Tiberius* his trains; and that *he himſelf* c *was fain, in his competition with* Caius, *to*

a *M. Lepidum dixerat capacem, ſed aſpernantem. G. Aſinium avidum, at minorem. L. Aruntium non indignum & ſi caſus daretur, auſurum.*

b *Omneſque præter Lepidum variis mox criminibus ſtruente Tiberio Circumventi.* Tacit. c *Concilium cui impar erat fato permiſit. Idem.*

com-

commit all his Counſels to Fortune. *Scorn* (we ſee) is more ſecure than *Ambition*, in the greateſt of theſe *Deſigns*.

But this is not all: Suppoſe theſe *Figure-flingers of Policy* (as *Geographers* ſeem to do by all their imaginary croſs Circles) do catch the World in a *Net*, and by all their ſtopping, draining, pumping, keep the Ship from ſinking under all theſe Leaks; and it fare better than it did with *Paul*'s Ship *, and *fall not in where two Seas of* Faction *meet*; yet God hath ſtorms, and rocks, and ſhelves to ſplit it on, that cannot be prevented, or *fore-ſeen*. He hath an over-ruling influence of *Providence* in all the Affairs of men; and that hath an infinite power, and reach; and that which is infinite, can be no more *excluded*, than *confined*: his Wheel of Providence leaves out no waſt-water that it cannot take in and make uſe of: he cannot be made a *Neuter*, and he will not be made an *Ædile*, only to over-look the ſports; and he is always a ſworn Enemy to all

* Act. 27. 41.

[a] 1 Tim. 1. 17. all these invaders of that Title of his [a], *The only wise God*; and he [b] Prov. 1. 26 [b] *laughs them to scorn, and hath them in derision*; there *is joy in Heaven over one sinner that converts*: and (it seems) too

Quod Deus loquitur ridens; id tu lege lugens.

Luc. 15. 7. *'Tis* (*as* Hell's Triumph, *so* Heaven's Scorn, *to see*
Earth's *Wit to fool it self* (*thus*) *into Misery.*
Hell *is the* Forge *of this accursed* Art,
(*Or rather* Cheat) *by these her* Trains *to start,*
False Hopes on Earth, *to blow up* Heaven:
When the ill fixed Engines *do* (*all Seven*)
Serve but to blow Earth's *Confidence, to catch*
Larks when the Heavens *do fall, while by th' match*
Hell *gets the Ruines of the* Mine, *to fill*
Her own vast Gulf, and Earth's *vain Hopes to spill.*

Earth

Earth *is the* Stage *to both, the* Tiring-Houſe Hell *is,*
Spectator Heaven, *the* Exit *of each* Scene, *a* Hiſs.
Death *draws the* Curtain, *and when that's done, 'tis* Hell.
That ſhares the gains, *doubling their* pay *that* acted *well.*

THE

THE
Second Treatiſe.

CHAP. I.
Of Moral Prudence.

THE former Treatiſe is but the Foile and *Antique-Mask* to the *Scene* which follows. *Moral Prudence* is that which is more eſpecially intended. *Prudence* hath a double capacity or ſtation in *Morality*, either as a *Practical Virtue*, or as an *Intellectual Habit*: in the *firſt* place it holds. *Prudence* hath been anciently reckoned one of thoſe Four which have been uſually called *Cardinal Virtues*, viz. *Juſtice*, *Prudence*, *Fortitude*, and *Temperance*:

Theſe have until of late paſſed for diſtinct Virtues; but ſince, they are by ſome (and more rightly) made the Four *Elements* of every Virtue, or virtuous action, which cannot be without them. *Juſtice* is the *Balance* of Vertue, whereby it weighs out, in every ſuch action, to every one his right. *Prudence* is the *Level* of Virtue, whereby it aims at its right *End*. Now becauſe there are two faculties in the mind of man, the *Iraſcible*, and the *Concupiſcible*: the *firſt*, that of ſhunning *danger*; the *other*, that of deſiring *pleaſure*: and pleaſure and danger do (between them) very much beſet and way-lay *Virtue*. The other *two* Elements of Virtue, *Fortitude* and *Temperance*, the *one* is the *Sword* of Virtue, to cut its way through dangers; the *other* is the *Bridle* of it, to hold it in from pleaſures that would otherwiſe draw and ſtock it out of the way. In the *ſecond* ſtation that Prudence hath in *Morality*, (that of an *intellectual* habit) 'tis one of the Five ſo called; the firſt of them (*Intelligence*) is the *appre-*

apprehenſive Treaſury of common Principles; the ſecond (*Science*) is the *Demonſtrative* faculty of drawing concluſions out of thoſe Principles; the third (*Art*) is the *operative* faculty of the mind, producing effects extrinſecal to their Cauſes, the efficient and end. The fourth (*Prudence*) is the *active* faculty of directing actions morally good, to their immediate Ends; ſo that *Intelligence* is of *Principles*; *Science*, of *Concluſions*; *Art*, of *Works*; *Prudence*, of *Actions*; and the *laſt* of the Five, which is *Sapience*, is the *Ordinative*, or *Diſpoſitive* faculty of the mind, employing and regulating all the *other* four, to their higheſt and ſupream *End*, and ſo is no other (indeed) than a kind of *Moral Theology*. Now of theſe two ſeveral Capacities of *Prudence*, that, of it *, as a *Practical* Virtue, and that of an *Intellectual* Habit: the laſt is more eſpecially here intended, having its ſeat more in the *mind*, as the other hath its more in the *will*; yet ſo, as neither of them is excluded, they being

* *Moralis in voluntate & appetitu Intellectuali in intellectu practico.*

but as the *Councellor* and *Sollicitor* in the Cauſe or Action; the one to *adviſe*, the other to *proſecute*; the one the Wheels, the other the Finger in the ſame Clock: and in this ſenſe it is, that the Scripture calls *Sergius Paulus* (though yet ignorant of the way of life) a *Prudent* * Acts 13. 7. *man* *. And herein we muſt again follow the method of Practical Sciences, and begin with the end, and ſo come to the means conducing to it, there being in the *mind* of man ſeveral motions or effluxes towards both. Three towards the *End*; *Propoſal*, *Intention*, and *Fruition*: and Three towards the *Means*; *Enquiry*, *Election*, and *Application*.

This Treatiſe may ſeem too long and manifold for the Subject: *Morality* (I confeſs) is but the Handmaid to *Divinity*; and yet, ſo ſhe may be uſeful too, in treating of the Miſtreſs her ſelf. I dare not ſay, that 'tis a *Stock* to graft that on; or a *Blew*, to the better taking that right Black; or that the Light of *Nature* kindles the Light of *Grace*, (an

(an ancient Father of the Church was cenſured for it) yet why *Morality* may not be ſaid to be a degree of *approximation*, though not of *Participation* to *Divinity*; a degree to it, though not of it; I cannot ſee. I am ſure our Saviour is ſaid to love the young man in the *Goſpel* for it: a very *uſeful*, as well as *graceful* Ornament (at leaſt) it is of *Divinity*; and ſuch, of which it may be ſaid, as it is of the *Air*, compare it with the *Heavens*, and 'tis a kind of *Earth*; compare it with the *Earth*, and 'tis a kind of *Heaven*: or of the ſpirits in our bodies, compare them with the *ſoul*, and they are but *body*; compare them with the *body*, and they are a kind of *ſoul*. So, compare *Morality* with *Divinity*, and 'tis but *Senſe*; compare it with *Senſuality*, and 'tis a *Divinity*.

CHAP. II.

Of the End, or Ends of Moral Prudence: and first of Peace.

THE immediate *End* of *Moral Prudence*, is *Moral Happiness*, (for that which is *Divine*, is to be spoken of elsewhere) it being the *End* of *Christian Wisdom*, which may (together with these) make up a *third Treatise*. But this *End* of *Moral happiness*, though comprehensively but *one*, yet doth it take in to it Four things more especially considerable in it; and they are, 1. *Peace*, 2. *Safety*, 3. *Contentment*, and, 4. *Usefulness*. It may be wondred why *Truth* puts not in here for a share: but it must be considered, that the Science is *Practical*; and *Truth* is here rather a *Guide*, than an *End*. If *Nature* be the World's *Mother*, *Peace* is its *Nurse*; Plenty, Civility, Arts, all draw their growth and strength from her breasts. Next to * *Glory to God on high*, the highest *End* of man is, *Peace on Earth*. God in the justest

* Luc. 2. 14.

juſteſt *Warr*, *will have peace firſt offered* [a]; and if not accepted, will have all that is employed in ſuch a Warr [b], *firſt purified*, *before admitted again into the Camp*. Society is the Guardian of man, *Peace* the Guardian of Society, without which 'tis but a Heap, a Rout. 'Tis *Peace* (ſays *Solomon*) that keeps the *King*'s Throne ſtanding, and the *Hind*'s Plough a going. He is a Monſter, that (with *Cain*) ſcorns more to be his Brother's *Keeper*, than his Brother's *Butcher* [c]; and 'tis keeping the *peace*, that makes every one his Brother's keeper. One of the firſt and greateſt curſes was [d], that of *Enmity* between the firſt and greateſt of ſinners, the Serpent and the Woman, and between his and her *Seed*: I confeſs the continuance of that, at length proved the greateſt bleſſing, but no otherwiſe than as it proved a *making Peace* [e]. The End of Warr is *Triumph*; but the End of Triumph is *Peace*, and that is the greateſt Triumph in the world, *the leading Captivity*, a triumphing over

[a] Deut. 20 10.
[b] Numb. 31. 19.
[c] Gen. 4.
[d] Gen. 3. 15.
[e] Eph. 2. 15.

Warr it ſelf; and a leading even that *Captive*; and the Chariot of that Triumph, 'tis *Peace*. So that the uſual phraſe [*A Gallant man*] though it be the language of Warr, yet is it the more proper merit of *Peace*; for that's the *End* of the *End* of Warr, *Triumph*; and 'tis the *End* that gives all dignity, deſirableneſs, and true Gallantry, to the Means; for (if we believe *Solomon* a) he is a gallanter man that *rules his own Spirit in Peace*, than he that takes the *Town* by *Warr*; and it is an *honour* (ſays he b) *to a man to ceaſe from ſtrife*. *Warr* is but the mutual claſhing of the Steel and Flint, that wears out one another, and brings forth nothing but fire. *Peace* 'tis the Balm, the *Reſtorative* that heals the wounds, and repairs the decays of Warr. Warr 'tis but the ſcum of pride; *only by Pride comes Contention* c. *Peace* 'tis the *oyl of gladneſs*; *the meek ſhall inherit the earth, and ſhall be refreſhed with the multitudes of Peace* d. The higher we go, ſtill we find the more *Peace*: the higheſt Region of Air, breeds

Latius regnes avidum domando ſpiritum, quam ſi--

a Prov. 10 32.

b Prov. 20. 3.

c Prov. 13. 10.

d Pſal. 37 11

breeds no ſtorms; the Starrs have the ſtrongeſt influence in their conjunction; their oppoſition is but diſtance, not diſtaſt. The Angels, though there be Legions among them, yet no Warrs; they go as willingly *down*, *as up*, *upon the Ladder* [e], without juſſling; and their Lord himſelf, *he is our peace* [f]; *there is peace in Heaven*, *and* (therein [g]) *glory in the Higheſt*. 'Tis *Mount Sinai* [g] that is ſo *ſtormy*; *Jeruſalem*, *which is above*, *is free* [h].

[e] Gen. 28 12.
[f] Eph. 2. 14.
[g] Luc. 19. 38.
[h] Gal. 4. 16.

CHAP. III.

Of Safety.

PEace and her Daughter *Plenty* both, make up but the *Avenues* or *Outworks* (at moſt) to the *Fort* of *Safety*. *Peace* without *it*, is but a reſpite, a ceſſation, a breathing, a bare Truce (at beſt). *Plenty* without *Safety*, is but *Damaris* his Banquet, with a pointed Sword hung over his head the while, tyed but by a ſingle hair. A very *Mouſe-trap*, where the *Ordinary* may be good,

but the *reckoning* his ruin. Every thing naturally purſues its own *ſafety* and *preſervation*; and will rather quit *Peace* it ſelf, than *Safety*. *Air*, rather than not make way to the Center of its *Safety*, will tear (we ſee) in pieces the ſolid Earth. And *Water* (as weak as 'tis) rather than not find that of hers, will eat its way through very Rocks and Mountains. The great and dreadful Warr of Thunder in the Clouds, 'tis but the mutual charge and encounter of fire and water, in purſuance of *ſelf-preſervation*. All Nature's Quarrels are about it; and neither Laws of God or Man, bind ſo far to the *Peace*, but that a man may make a Sacrifice, a *Peace-offering*, even of Peace it ſelf, to *ſelf-defence*. Every man is entruſted with himſelf upon that account; and he that juſtly purſues it not, he is his own Traytor. There was never any Creature, beſide man, that willingly kill'd *it ſelf*; and thoſe that do ſo, aim, though amiſs, at ſome kind of *Safety*; a *ſafety* from want, or pain, or ſhame, or ſome other miſ-

miſ-feared danger. Now how neceſſary *Prudence* is to the attaining of *Peace* and *Safety* both, *Solomon* (out of his own fulleſt experience) will beſt tell us [a], that as *there is no Peace with the fool, he will always be medling*; ſo there is no *Safety* to him, for a *prating fool* (he ſays [b]) *ſhall fall. He that ſhakes his hands from bribes, and ſtops his ears from blood, and ſhuts his eyes from evil, his dwelling* (the Prophet tells us [c]) *ſhall be on high, the place of his defence ſhall be the munitions of Rocks; bread ſhall be given him, and his waters ſhall be ſure.* There is a *Plenty* in his *Safety*, *munitions of rocks*; and no leſs a *Safety* in his *Plenty*, *ſure waters*; nay, another tells us, *he is a rock* [d], a *Tower*, a *Fortreſs to himſelf*; all the Waves, and floods, and Storms of

[a] Prov. 20. 3.

[b] Prov. 8.

[c] Iſa. 33. 15, 17.

[d] Jer. 6. 27

--totus teres atq; rotundus, in quem manca ruit ſemper fortuna. Sapiens ſibiq; imperioſus, quem neq; pauperies neq; mors neq; vincula terrent, --quid me perferre patiq; indignum cogis? Juſtum & tenacem propoſiti virum, non Civium ardor prava jubentium, non vultus inſtantis Tyranni mente quatit ſolidâ. Horat. *Tunde Anaxarchi oſſiculum, nam Anexarchum nihil terit. Diogenes Laertius in vitâ Anexarchi interprete Sambuco.*

miſ-

miſchief cannot beat him down, or ſo much as ſhake him; no, they ſhall all have the worſt on't, in their utmoſt of aſſault, and come off broken on his ſtill ſame ſolid permanence. He can (with *Anexarchus* to *Nicreon*) write a *Challenge* to *Tyranny* it ſelf, and tire (at once) its Wit, as well as Power of Torment, and enjoy both it, and this his *End* of *Safety* too in it, as being (in all that is conſiderable) out of reach, in the utmoſt of what can be ſuffered.

CHAP. IV.

Of Contentment.

IF *Peace* eſtabliſh the *Throne* of *Happineſs*, and *Safety guard* it, 'tis *Contentment crowns* it. If *Peace* be Nature's Nurſe, *Contentment* is the Milk: if *Safety* be the Fort, *Contentment* is the Magazine. *Peace* without *Contentment*, is but Lethargy; Safety without it, is but a Priſon; but *Contentment* without both, is a *continual feaſt*, a Kingdom.

dom. If without following *Peace*, a man becomes his own *Enemy*; if without endeavouring *Safety*, he be his own *Traytor*: without enjoying *Contentment*, he is his own *Troubler*. The proud man hath no *God*, the unpeaceable man hath no *Neighbour*, the diſtruſtful man hath no *Friend*, but the diſcontented man hath not *himſelf*. 'Tis not in the *rich* Fool's full Barns, nor in *Ahab*'s raviſhed Vinyard, nor in *Achitophel*'s Knack of Wit; no, nor in Wiſer *Solomon*'s deerer bought Experience; no, 'tis in a quiet *Contentment* of ſpirit, that a man poſſeſſes *himſelf*. A man may pick a *quarrel* with himſelf in the midſt of *outward peace*; and he may affright himſelf, and become his own *Goblin* in the midſt of *ſafety*, and *fear where no fear is*, without this Charm of *Self-contentment*. *Diſcontentment* 'tis the Devil's *Tarrying-irons*, the bone he throws into almoſt every man's mouth, to gnaw upon, and break his teeth with. You ſhall hardly find a man that complains not of ſome want, though

though it be but *want* of his own *will*; things go not right, if they run not upon the vertiginous wheels of his own fancy. The *poor* man thinks the world unequally dealt; and the rich man thinks so too, because the Care, together with the Keys, hang so heavily at his Girdle. The *Scholar* thinks the *Soldier* hath all the money; and *he*, again, that the other hath all the ease. The *single* man wants a Wife, and the *married* man wants no less, in that he wants not a Wife: and men strive to *please* as well as *vex* themselves, by their own discontents, and flatter themselves in not doing what they should do, by presuming what they would do, were but their condition other than it is; and so do but *suborn* their *wishes*, to betray their *duties*. Every Estate hath its *weights*, as well as *wings*. We see the *Jewels* that a Crown in the outside is be-stuck with, we see not the *Cares* within that it is lin'd with. The *Scholar*'s Employment seems like that of the *Silk-worm*, a very

Play,

Play; when it is (indeed with that) no other than an *Eviſceration*; the finger *without* moves gently; the wheels *within* are wearing all the while. Every ſtate is of it ſelf (did we not betray it by our diſcontents) in an *equal* capacity to the exerciſe of every virtue, and therein, of enjoying this part of *Happineſs*, *Contentment*. *Chaſtity* in youth, *Temperance* in Plenty, *Bounty* in Poverty; one calls them *Martyrdoms* without blood-ſhed. The *rich* man hath wherefore to be thankful; the *poor* man hath wherein to be humble, and not that only, but to be faithful; yea, whereof to be liberal too: The *poor Widow caſt in more of Alms in her two Mites, than all the reſt* *: ſhe caſt in more than *all*, becauſe *ſhe* caſt in *all*: the *reſt* gave ſecure of their *ſtore*; whence they took what they gave; but *ſhe* ſecure of her *Fountain*, whence ſhe had that ſhe gave, to give; and was her *Charity* any whit leſs, becauſe her *Faith* more? 'Tis the *End* that gives the Means both *exerciſe* and *encouragement*; and 'tis

* Luke 21. 3.

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Contentment gives virtue both *Action* and *Reward:* a wise man (says *Plutarch*) wishes the *best*, expects the *worst*, and enjoys *both*. Many (says *Cato*) blame me because I *want*, and I them because they *cannot* want. When his Friends wished another, that the gods would give him what ever he desired, nay *rather* (says he [a]) *that they would give me to desire but what they give.* The *Athenians* were well advised by *Demades*, to be *contented* with their *own earth* [b]: for if they needs would be bestowing Heaven upon *Alexander*, and make him a God; 'twas the way to make him take their *Earth* from them as a *Sacrifice.*

a. *Ut velim ego potius quæcunq; dij dederint. Thymarides Iamb. in vit. Pythag.*

b Erasm.

CHAP.

CHAP. V.
Of Uſefulneſs.

PHiloſophers tell us, That every thing hath a double *Capacity*, or *Act*, the one of *Being*, the other of *Working*; and as that of *Being* is for *Working*, ſo that of *Working* is according to that of *Being*; and then if *Action* be the *End* of *Being*, *Uſefulneſs* muſt be the *End* of *Action*: as good (we ſay) never a whit *at all*, as never a whit the *nearer*: the being, or (at leaſt) the *well-being* of man, depends much upon *Society*, wherein he is to exerciſe that his *ſecond* capacity or faculty of Action: ſo that *Uſefulneſs* to himſelf, and the ſociety for which he hath his *being*, and in which he hath his *well-being*, muſt needs be the *End* both of his *being* and *working*; and then it will follow, that the *means* and *rules* of that his *working* and *well-being*, muſt help and direct him to this his *End* of *Uſefulneſs* in that ſociety: if he take up only a room in the Hive,

and

and bring no *Honey* to it, he is but a *Drone*, and no *Bee*; but *Chaff* in the heap of *Corn*, and but a *glass-eye* in the Body. *Socrates* got the name of the wiſeſt of Moral men, by Organizing and (as it were) *enſouling* the Body of Philoſophy, and drawing it out of its Chaos, into Limbs, and *Action* and *Uſe*; and (as hath been ſaid) by *Coyning* the *Bullion* of it into *Money*; before which, it was but a kind of *Pedantry*, and the Profeſſors were learned (as *Seneca* ſpeaks) but in their *Schools*, not *Lives*; in their *Doubts*, not *Deeds*; and they did but as men in a *Miſt*, *loſe* their way by *ſeeking* it; and loſe their aim or *level*, by making the Level the *mark*; and therefore he concludes thoſe men juſtly to deſerve the Curſe of Mankind, that firſt brought up the diſtinction between *Wiſe* and *Good*. Since *then* the *two* Offices of *Wiſdom* have been concluded to be *Election* and *Ordination*, the *chuſing* of right *means* for, and *ordering* them aright to their *End*. Now if *Vertues*, which are the *means*, conſiſt (as they do)

in

in action rather than habit (the Science it ſelf being practical) then certainly the immediate *End* of *Action* muſt be *Uſe*: for what of *actual* good can there be of *Gold* in the *Mine*; or of a *Diamond* in the *Rock*? As uſe gives things perfection, ſo *uſefulneſs* gives them value. *If thou be wiſe, thou ſhalt be wiſe for thy ſelf* (ſays wiſe *Solomon**), elſe a man carries his *Wiſdom* but as Birds do meat to their young ones, in their *Beaks*, not *Breaſts*; and is like him, that as long as he had *Plato*'s Book of the Soul's Immortality in his hands, he was an *Academick*; but as ſoon as he had laid it *by*, he became an *Epicure* again: if he be *not wiſe for himſelf*, his *Clergy* will hardly *ſave* him: He is (at beſt) but a learned Fool without-book. *Prov. 9. 12.

CHAP.

CHAP. VI.

Of the means of Moral Prudence *to its happineſs; and firſt of Moderation in Affections.*

THE *means* of *Moral Prudence* to *Moral Happineſs*, are *Moral Virtues:* to ſpeak of them all, or but to number them aright, is more than ever any yet did; nor is it our buſineſs here, having ſingled out but *one* of them (*Moral Prudence*), to ſpeak of; and this conſiſts eſpecially in four things, 1. *Moderation*, 2. *Recognition*, 3. *Integrity*, and 4. *Improvement*. The firſt of them, *Moderation*, hath her ſpecial exerciſe too in *four* particulars, viz. 1. *Affections*, 2. *Opinions*, 3. *Diſcourſes*, 4. *Expences:* firſt, in that of our *Affections*.

The *mind* of man is an *inſtrument* or ſtring, that would be neither too much ſtretched, or ſlackned, wind her too *high*, ſhe *cracks*; let her down too *low*, ſhe *jarrs*. *Affections* are the Weights or Plummets of the mind; take them wholly

ly *off*, and the Wheels ſtand ſtill; ſet them on too *heavy*, and they quickly run out of order. *Rabſhakeh* would not treat with *Hizekiah*'s Councellors of State, but with the *common people upon the wall* [a], and ſee what he could work on them, knowing well, that if thoſe were once won, thoſe other, the *Councellors*, muſt yeeld, or be delivered up: the Devil is a *Rabſhakeh* in his attempts upon us; he is a *Mathematician*, and knows well enough, that *mota facilius moventur*, ſet but the Weights on heavy enough, and the Wheels muſt yeeld or break; and he is a *Politician* too, and knows it is in vain to go about to cleave a Block without a *Wedg*; to make a Warr, without firſt gaining a *Party* in the Enemy's Countrey. Now our *Affections* are thoſe *common people upon the Wall* [b], ſoon enticed or frightned; the *Wedges* that will be eaſieſt driven, as taking the quickeſt impreſſions of outward Objects through their ſenſes: and therefore 'tis to theſe he applies himſelf, and not to thoſe *Councellors* of State

[a] 2 King. 18.

[b] King. 18. 27.

State in man, the *Understanding*, *Reason*, *Judgment*. Wherefore our way is to deal with him, as *Elisha bad the Elders do with the King's Messenger* c, *to shut the doors, and handle him roughly there*: or as *Hezekiah* advised those *Commons* of his d *to answer him not to a word* of all his Threats or Offers.

c 2 King. 6.32.
d 2 Kings 18.36.

Now these *Affections* of ours which we are thus to hold in, and *moderate*, they are like the Stones of *Stone-henge*, in *Wiltshire*, 'tis as hard to *number* them, as to *remove* them: wholly to *remove* them by a *stoical Apathy*, 'tis in vain to pretend to it; the Butcher's *Dog* in *Laertius*, best confuted the most *disaffectioned* of all the *Stoicks* [*Pyrrho*] who walking with his *Scholars*, (whom he had taught not to believe any of their senses, or own any of their *affections*) was glad at last when the *Dog* had almost worried him, to cry out e, *O take away the Dog*: We may strive at it, *but 'tis impossible wholly to put off man.* And for the exact *number* of these our *affections*, 'tis as vain

e *Difficile est hominem prorsus exure* Laert. *in vitæ* Pyrrhonis.

a

a thing to ſeek out that too; 'twill be enough to touch at ſome of the chief of them: they are all of them the *effluxes* and puttings forth of thoſe *two* forementioned *faculties* in the mind, the *Concupiſcible*, and and the *Iraſcibile*, of *deſiring*, and of *ſhunning*; from theſe *two*, according to their ſeveral ſuitable objects [*Good* and *Evil*]: the two firſt affections are *Love* and *Hatred*. This affection of *Love*, if the object [*Good*] be at *hand*, 'tis *Joy*; if *further* off, 'tis *Deſire*; if yet *much* further off, 'tis *Hope*. Again, on the other ſide, if the object [*Evil*] be at *hand*, 'tis *Grief*; if *removed*, 'tis *Fear*; if *much* further yet removed, 'tis a kind of *Dedolency* or *Security*: and as it is in *Looking-glaſſes*, from the firſt that takes the face, by reflecting each from other, you almoſt loſe the face at the fourth Glaſs, and it becomes a ſcarce diſtinguiſhable mixture: ſo is it in theſe removes of *Affections*, for example, in the *Affections* of *Pity* and *Envy*, *Pity* proceeds from *Love*, and yet it hath the object of

of *Hatred* [*Evil*] and ſo *Envy*, it proceeds from *Hatred*, and yet it hath the object of *Love* [*Good*]. So is it with *Anger* too, it hath this kind of mixture of *Hatred* and *Love* both in it; we hate in it the *Evil* or hurt of the offence done us, out of the *Love* we bear to that *Good*, of which that *Evil* or hurt deprives us; and hence are beſt drawn the *Rules* for this *Moderation* of our *Affections*, and they are ſpecially *two*, one of *Mixture*, the other of *Diverſion*.

Firſt, We ſee they are of a *mingling nature*, and therefore the beſt *rule* for abating them, is not ſo much to go about to reſtrain them, as to *mingle* them; and ſo cure them (as *Galen* ſpeaks of diſtempers in the body) by their *equal* contraries; Diſtempers hot, *ad* two; by Medicines cold, *ad* two, (as he ſpeaks) *& è contra*. Do we *love* any thing too much? Conſider whether in the ſame thing, there be not ſomething worthy of *hatred*; poſſibly its difficulty, its inconſtancy, or its inſatisfaction,

may

may be worthy at leaſt of *diſlike*: again, do we *hate* any thing *too* much? conſider whether there be not in the ſame thing ſomewhat worthy of *love*; poſſibly the uſefulneſs, the amendableneſs of it, at leaſt the *Maker*'s wiſdom and bounty in it, deſerves *love*: and ſo in the *reſt*, in that which we joy in, we may find ſomething to be *grieved* for; in that which we *grieve* for, we may find ſomething to *rejoyce* in; in that which we *fear*, ſomething to *hope* for; in that which we *hope* for, ſomething to *fear*: there's none of them, but if we *temper* not them, they will *diſtemper* us.

For the *Second Rule*, that of *Diverſion*, theſe *Affections* of ours are like ſtreams, you may ſooner *divert*, than ſtop them. Do we *love* any thing therefore *immoderately*? *Love* ſomething elſe beſides, and (if poſſibly) more: do we *hate* any thing *too much*? *turn* it off, or (at leaſt) ſome of it, upon ſomething elſe; and, if poſſible, find out *ſomething* more to be *hated*;

there is nothing but *God* and *Sin*; but we may find somewhat else to *love* or *hate* more than it. And for *Anger*, ordinarily the busiest and most impetuous *affection* of all the rest, be sure to use both *Rules* for its *moderation*; there is *something* still to be found in that which we are *angry* at, that deserves our *love*, else (being of a mingled nature, as above) we could not be *angry* at it, nor any more *hate*, than *love* it. And for *Diversion*, let it here be more total and entire; there is nothing *lawful* to be done in *anger*, because 'tis so apt to make nothing *unlawful* to be done. When *Demosthenes* a could not with all his *Oratory* and *Reason* keep the people from mutinying, even while he was speaking, he *diverts* them by a *story* of a man that hired an *Ass* to carry him a journey, wherein the *Sun* shone so hot, that he was glad to quit the *Asse's back*, and betake him to her *shadow*; but the Owner of the *Ass* withstood him; alledging, that though he had hired

a *Erasm.*

red the *body* of the Aſs, he had not hired the *ſhadow*, that was not in the bargain, but the *Owner's*: ſtill the contention grew as hot as the *Sun* it ſelf. This *Diverſion* allay'd their *Anger*, when his whole *Oration* beſide could not. We cannot find a *Diverſion* ſo impertinent, but 'tis better than to let *Anger* have its courſe.

CHAP. VII.

Of Moderation in our Opinions.

Opinion is but *Reaſon's Projector*, and but the Spye of Truth (at beſt), and makes in its fulleſt diſcovery, but the dawning and twilight of Knowledg (at the moſt); and yet (I know not how) this *Moral Idol* of the mind holds ſuch a ſway and *Empire* over all we hold, as if it were all the Day we had; and we wink, and will not know what we know, but only what we think; and that's preſently cry'd up into a *Mathematick Demonſtration*, an *Article* of the

Faith, written with a Sun-beam; and why ſo? not ſo much becauſe the *Opinion* is true, (may be ſcarce probable) no matter, 'tis enough 'tis ours; and then 'twere too great a *Condeſcention* to humble our ſelves ſo far, as either to examine or *prove* it; much like the *Humouriſt* in the ſtory, that would not truſt *day-light*, but had his *Candle* ſtill burning by him, becauſe it was not ſubject (as the *Sun* was) to *Eclipſes*: and here the *Rules* for *Moderation* in our *Opinions*, are (as that before in our Affections) *two*; *Suſpition* and *Reflection*.

Firſt, A *modeſt ſuſpition* of our own *opinions*, while but *opinions*; and an indifferent *conceſſion*, or allowance of others theirs; 'tis but reaſon, if we will have ours, to allow others their opinions too; and why not *ſuch* as may put as fair for't as *ours?* their Parts, Helps, Induſtries, are poſſibly not ſhort of ours, may be the advantage is on *their* ſide. When a ſhooting-Prize was play'd before the *Empe-*

ror,

ror, he gave the Garland to him that ſhot always *wide* [a], (concluding, that it was the more improbable difficulty to aim ſo *often* at the Mark, and *never* to come near it) and why may not the impoſſibility be as great, but that *others* ſhould ſometimes *hit* the Mark, as that *we* ſhould never *miſs* it? *Zedekiah* asked *Micaiah* [b], *Which way went the Spirit of* Propheſie *from me to thee?* and may not we more reaſonably ask *our ſelves* the queſtion concerning *others* of different *opinions* from us, Which way came the ſpirit of revelation from them to us? I do not hereby plead to have *all truths* hung but upon *opinion*; no, nor *all opinions* neither hung in an equipendious *Scepticiſm* (as they were wont to talk of *Mahomet*'s Tomb between the *two* Loadſtones): No, let *Divine* truths be believed, *others* proved; let *opinions* be held, but let them be held but as *opinions*; and as *ſuch*, of which (as one ſpeaks) *admiration* is commonly the riſe, *inquiſition* the

[a] *Difficilius eſt, rem non attingere.*

[b] 1 King. 12. 24.

progreſs, *ignorance* the end.

Secondly, When our *Opinions* grow too confident and preſumptuous, let us reflect and conſider whether our *confidence* and tenacity in ſome of our *opinions*, have not *formerly* fail'd us, if not ſham'd us; I am confident there is no man but muſt upon examination yeeld, that Time or more exact diſcovery, hath often *diſcredited*, if not wholly *diſopinion'd* his former *opinions*; the inconſiſtency and ambulatorineſs of the Age of man, will at leaſt evince it; *firſt*, in Childhood the greateſt good in our *opinions*, 'twas *Play*, then after in *Pleaſure*, then *Conqueſt*, then *Honour*, then *Gain*; and *every* one of theſe confuted, and ſucceſſively wore out one another; and if there be ſo much of detruſion and juſtling out one another among thoſe *Opinions* that are natural to us, how much more in thoſe that are *acquired*, and (may be) aſſum'd to gratifie the party we are of, or defend a Cuſtom we are addicted to, or to arrive at

ſome

ſome *end* we drive at; and 'tis no ſtrange thing with us, to turn our minds up-ſide down, and make our *judgments* warp, and bend, and biaſs to our *Appetites*, and to *believe* what we *deſire*; it would not do amiſs to conſider what ſtrange *Opinions* ſome wiſe men have held, and with eagerneſs ſtickled for too, and that of things here below, and at hand, as about the *Earth*'s motion, and the *Sea*'s too; of the flowing of *Nyle*, the impoſſibility of *Antipodes*, or of living under the *Line*; which *now Experience*, as well as Maps, have ſufficiently *confuted*; 'tis a kind of *Moral Popery*, if not blaſphemy, to make a man human, and yet without error: what *Batts* and *Moles* are we to *Adam* (ſpecially when he knew all naked but himſelf)? or *Solomon*, who (if we believe *Toſtatus*) knew more than *he*? And yet even they who had tortured Nature, had her on the rack, made her confeſs all her *Secrets*; how did their *Opinions* baffle and befool them?

CHAP. VIII.

Of Moderation in our Diſcourſes.

OUr *Diſcourſes* have (as a great *influence* on our minds, ſo) a great *diſcovery* of them; *A fool is known* (ſays the Wiſe man *) *by the multitude of words*; and *in many words there are divers vanities*: 'Tis not to be underſtood *poſitively*, of many words in themſelves; but *relatively*, of many words more than the matter requires: man is a Creature naturally *Social* and *Rational*, and ſo *Communicative* of that his *Reaſon*, in that his *Society* and words are the *Credentiaries* of that his *Communication*: Now where the Motion of the wheels is ſo natural, there needs more a *Balance* than a *Flye*, a *moderating* more than a *multiplying* of the Motion. Here the *Rules* are again *two*, *Sufficiency* and *Pertinency*.

* Eccleſ. 5. 3, 7.

For the *firſt*, it was a right Cenſure that, which *Scaliger* paſſes on *Ovid* and *Virgil*, That the one knew

knew *what* to ſay, but the other knew *what not* to ſay; and *enough* is better than *all*: it may ſeem a *Paradox*, but 'tis a very *truth*, that though in matter of ſpeech, *all* is more than *enough*, yet *enough* is as much as *all*. Long *Diſcourſes* are over-feathered Arrows, that over-ſhoot the *mark*, and ordinarily loſe both Game and labour by wearying the attention. *Ariſtotle* * anſwered the man well, who having held him in a *long Diſcourſe*, and in the end begg'd his excuſe; telling him, that he might have ſpar'd his *Apology* as well as all the *reſt*; for he had given no *ear* at all to what he had *ſaid*. And 'twas a ſmart reply that of *Theocritus*, who to an ill *Poet* repeating many of his Verſes, and asking which he liked *beſt*, anſwered, thoſe which he had *omitted*. There may be in *Diſcourſe* poſſibly a fault of omiſſion, but 'tis ordinarily a right-hand error; a man may *ſometimes* be ſorry he ſaid no more, but very *often* that he had ſaid ſo much. *Galba*'s ſpeech

* *Plutarch* Mor.

was but *ſhort* and honeſt, (*he would chuſe, and not buy Soldiers*) and yet, if we believe *Tacitus* a, it was *too much*, for it cut his *throat*. *Speech* (ſays *Seneca*) ſhould neither *freeze*, nor *flow*: 'tis no good ſign in a Child to ſpeak before it can go.

a *Galbæ vox pro Republicâ honeſta, ſibi anceps, Legi a ſe militem, non emi.* Tacit. of Galba's ruine.

The *Second Rule* is *Pertinence*, and *diſaffectation* of words; the *Pitbaldneſs* of the *Charge* in *Heraldry*, reproaches often the goodneſs of the *Field*. Our *diſcourſe* ſhould be to the matter, as trimming to clothes, rather *proper* than *gawdy*, rather *fit* than *fine*; When it may be ſaid of the *diſcourſe*, as the Philoſopher of the Tragedy, *'Iwas a good one, if a man could have ſeen it for words.* When (as the Poet ſaid of the over-dreſſed woman b) 'tis *the leaſt part of it ſelf*; like our old Church-windows, where the *paint* often kept out the *light*; it betrays its own *End*, and like an Eclipſe or Commet, it aſtoniſhes more than ſignifies. And as it betrays its *end*, ſo doth it no leſs the *ſpeaker* and *hearers*

b *---pars minima eſt ipſa puella ſui.*

hearers both; the first is like *Ahimaaz*, that would needs carry news from the Battel to *David**, he *over-runs his Company* and Errand both; the *other* like him too, when he came to *David*, he can give no other account of all he heard; but this, that *he heard a great noise, but he knew not what.* *Affectation* in any thing (specially in words) argues more of ambition, than ability; and discovers a *narrow* soul, that is fain to take up forms and examples instead of *reason*, and dares not write but by a *Copy*; and then 'tis much like that of the Asse in the *Fable*, that thought he might leap into his Master's lap, because he saw the Dog made much of for doing so. *Affectation* in any thing, 'tis the worst kind of incongruity of all other, a piece of *false Latin*, worse than the worst of *Barbarism* it self. 'Tis a good Character, that which *Seneca* gives of *Fabian*, That his *discourse* was not negligent, but secure; his words *chosen*, but not *affected*. An *Ape* that of all Creatures

* 2 Sam. 23. 29

tures moſt imitates man, yet of all other is the moſt deformed; and the *more* for that.

CHAP. IX.

Of Moderation in Expence.

IT may ſeem below the Majeſty of *Prudence*, to conſider matter of *Expence*; but conſider it aright, and we ſhall not find it ſo. *Expences* may ſeem but drops (and even ſo they may wear out ſtones in time); but 'tis the ſtream and *Current* of them that here is meant, and ſo the *Moderation* of them will be found to conduce much to all the *Ends* of *Prudence*; and it hath theſe two *Rules*, *Freedom* and *Frugality*. 'Tis *Prudence* to want nothing both when we have it, and when we have it not; and 'tis ſo too, to ſpend no more of what we have, than what we both *have*, and *need*.

For the *firſt*, to ſpare of what a man *hath*, not only what he *may* need, but what he *doth* need, is not

not only to walk with a man's Horſe in his hand, but to carry the Saddle too. *Solomon* calls this [a] *an evil under the Sun*; and no marvel, for the *Sun* it ſelf (that having enough, ſpares nothing of it either from its ſelf or others,) diſcovers it to be ſo. That which is well *laid out*, is beſt *laid up*; and of the *two*, 'tis a great deal better to *dye* a begger, than to *live* a begger. *A diligent hand*, and a *diſtributive heart*, make truly *rich*. They were wont to condemn Villains to the Mines; but he that labours firſt to get it, and then locks up his money from himſelf, condemns both *himſelf*, and *it*, back again to the *Mines*, as if he envied both their very being above ground: this is a worſe kind of *Sequeſtration* than that of the *Committee*; it allows neither *Compoſition*, nor a *fifth* part. *Either caſt in more Wood, or caſt in Frankinſenſe* [b], (ſaid *Alexander* to his Hoſt that brought him to a fine painted Chimney, with a little fire in it in cold weather) uſe it either as a

[a] Eccleſ. 4.7,8

[b] *Aut lignа inferte aut thus.*

Chimney,

Chimney, or as an *Altar*; the beſt revenue (ſays *Cicero*) is made up of a full *Contentment* with, and a free *uſe* of what we have. For the *Second*, to ſpend any more than what a man *hath*, or *needs*, 'tis an odd kind of fore-caſt, a Providence of preventing his *Adminiſtrator*, and making himſelf his own *Executor*, and ſave the labour of making a *Will*. *Frugality* (however of late it hath loſt its good name) 'twas the old *Roman Vertue*, that husbanded the *Empire* to its heighth: it had then a ſtanding-office to audit and level the Accounts of mens *Expences* and *Revenues*; when the Plough, together with the Sword, triumph'd in *Cincinatus*, the earth it ſelf was ambitious to furniſh the Triumph with her encreaſe, and to make *Induſtry* and *Frugality* Vertues. *Pride* and *Riot* are the two *rank Elders* that have ſlandered this *Virgin*, (*Frugality*) becauſe ſhe will not ſatisfie their *Luſts*: and (indeed) if we conſider aright, nothing doth more diſap-

diſappoint and diſable them (both) from attaining their deſires than this their Combination. *Pride* laſhes out in *Riot*, to draw reſpect, and nothing loſes it more. *The Borrower is ſtill ſervant to the Lender.* Who looks upon a man as conſiderable in any capacity, whether of *Friend* or *Enemy*, if his *waſtfulneſs* make his friendſhip more dangerous than his enmity? Certainly *none* but ſuch as mean to blow him up thereby, to break and ſhare him. 'Tis an old ſaying, An *ounce* of *Debt* loſes a *pound* of *Credit*. Money in a man's pocket, obliges a *Friend*, and affrights an *Enemy*, more than all the gay *Breeches* beſides. The way to keep a man out of Priſon, is to look upon Debt as a Priſon; and indeed it is ſo, and (as *Tacitus* obſerves *) puts a man upon low, and *baſe*, and *diſhoneſt* ſhifts, for *ſupply:* I mean only ſuch Debt as is contracted by *Pride*, or *Riot*, (otherwiſe) a man may get in, and come out ſafely, and poſſibly get in to come out (as *Cato* did by the Theater).

* *Si aerarium ambitione exhauſerimus per ſcelera ſupplendum erit.* Tacit. *Cui nihil ſatis eſt, eidem nihil turpe.*

Theater). I mean ſuch whoſe rule it is, *Seldom to borrow with purpoſe to pay*; and more ſeldom *to pay without purpoſe of borrowing more:* yet I deny not but that there are ſome *Unthrifts* that pleaſe themſelves with hopes at leaſt of getting out of debt, by fancying to themſelves (I know not what) reducements and *Contingencies*, and other ſuch remote *poſſibilities*; but as *Socrates* (being asked why one that had been long abroad, had not more improved himſelf by travel) anſwered, Becauſe he left not *himſelf* behind him when he went to travel: ſo, could ſuch men leave themſelves behind them, much might be done by ſuch kind of Projects; but they are the ſame men that contracted the Debt, who mean now to contract themſelves. I have ſeen (I confeſs) men get out of debt, that have been left in it, but never ſuch as did themſelves, by their own riot, run into it. 'Twas well anſwered by *Cato*, to one that asked him, Why *Cato* had

had not his Statues in the Market-place, as well as the other *Roman Conquerors*? therefore (said he) hath not *Cato* his Statues, because *Cato* would rather have it ask'd why hath not *Cato* Statues, than why hath *Cato* Statues? And certainly, 'tis a great deal a better question concerning any man, Why lives he not at a higher rate of Expence? than, Why lives he at so high a one? *Epaminondas* having great Presents sent him by *Artaxerxes*, he invited his Ambassadors to his poor *usual Dinner*; which done, he bad them tell their Master, That such a Dinner needed no *Bribes* to maintain it with. I will conclude this Chapter with a sharp, yet just scoff, the Lord Treasurer *Burleigh* put upon a *Kentish Knight*, who, having spent a great Estate at Court, and brought himself to *one* Park, and a fine House in it, was yet Ambitious to entertain the *Queen* at it; and to that purpose had new painted his Gates with his *Coat of Arms*, and Motto over, writ-

written thus, OIA. VANITAS, in great Golden Letters; the *Treasurer* offering to read it, desired to know of the Knight what he meant by OIA; who told him it stood for *Omnia*: the Lord replied, Sir, I wonder having made your *Omnia* so little as you have, you notwithstanding make your *Vanitas* so Large.

CHAP. X.

Of Recognition, and first, in Customs.

THere is no man so fore-sighted, but that he needs sometimes to reflect and make use of animadversion, and *second thoughts*: if the matter be of importance, he sees it not enough, that looks not on't again; he sees it else but (as the phrase is) *imagine lusca*, by twilight. The *Egyptians* painted an inconsiderate man, with the Globe of the Earth before him, and his *Looking-glass* behind his back; and *Solomon* tells us, that

that a [a] *Fools eyes are in the corners of the earth*; but a [b] *wise mans in his own head*; they are at home. As *Recordation* is to the memory, ſo is *Recognition* to the knowledg; and 'tis in theſe reflex acts of the mind that men *exceed* beaſts; and if ever this *Recognition* be needful, 'tis then, when either *uſe* makes us leſs to heed, or *deſire* carries us on ſooner to believe our ſelves in what we do, or ſay, or think; and that is ſpecially in four things: 1. *Cuſtoms*, 2. *Reports*, 3. *Reſolutions*, 4. *Undertakings*.

[a] Prov. 17. 24.
[b] Eccleſ. 2. 14.

Cuſtom it is (as one calls it [c]) the *dumb Idol of the World's Theater*; 'tis the great *Mart* of Error, wherein men unthriftily take up on truſt, and ſo paſs it from hand to hand, until they break by too much relying on the Bankrupt ſecurity of *Faſhion*. 'Tis the *Ignis fatuus*, the Blaze men play about, as Flyes about a *Candle*, till they burn their wings: 'tis the winding-*Maze* of folly, wherein men dry-drunk with fancy, join hands, dance round, grow giddy

[c] *Idolum Theatri.* Bacon.

giddy, till they fall and ſink. One calls it well, *The Apology of bed-rid Nature*; yet ſuch an influence hath it on our whole life, that 'tis gotten to a Proverb, *As good be out of the World, as out of the faſhion.* Now becauſe we are ſo apt to do things, not ſo much becauſe they are *right*, as becauſe they are *done*; it behoves us to conſider what we take up as a *cuſtom*, leſt we be taught (as men do *Dottrels*) by imitation of every poſture others put themſelves into: and here the *Rules* of this *Recognition* in matters of *cuſtom*, are (as formerly) but *two*: 1. *Conveniency*, and 2. *Indeiffrency.*

Conveniency implies *two* things, the (1.) *Becomingneſs* of the *Cuſtom* in it ſelf; and the (2.) *Fitneſs* of it for *us*: for the *firſt*, we may do well to conſider how, what we take up as a *Cuſtom* pleaſes us in others. Immoderate *laughter*, *frettings*, *frownings*, *open belchings*, *yawnings*, *wryings*, *cringings*, and the like, we may do well to take notice how ill they do in others,

others, and thence improve the discovery to other and greater matters; otherwise, they will not be so easily discern'd in our selves: such a *Bawd* (as *Cicero* speaks[a]) and Pandar to it self, is our *Nature*; and *Custom* (we say) is a *second Nature*. For the second, the *Fitness* of the *Custom* as to *us*: Many a *Custom* may become another, that no way fits us; a Popular Government may do well in a Nation, not in a Family; fawning became the *Dog* well enough in the *Fable*, but not the *Ass*; there are certain *specifick garbs* as well as qualities, that are symbolical and suitable to the subject. *Confidence* enough in a man, would be little less than *impudence* in a woman; and as much *modesty* as will but fit her, would make a man a *Milk-sop*. Before we contract a *Custom*, consider how *rational*, how *manly*, how *agreeable* it is; he that says, Whether it be fit or no, no matter, 'tis *lawful*; will quickly come to *Bassianus* his resolution[b], Whether it be *lawful or no*, no matter, it *pleases*. And

[a] *Tam blanda est conciliatrix, & tam sui lena est ipsa natura.* Cicer.

[b] *Quod libet licet.*

And for the *second Rule*, that of *Indifferency* in our *Customs*; Take heed we wear them not thence into a *necessity*. *Customs* would be sometimes made to know that they are but *Customs*, not *Laws*. If more, we make them Idols: the *Romans* dedicated a Temple to the *Quartan Ague*, thinking it a God, it did so constantly shake them: and what do we less to *Custom*, if we sacrifice our selves and liberties to it? if our *Customs* be such as we ought to leave, they are by stitches to be ript, not rent all at once from us; if otherwise, to be worn but as our Cloaks, not Shirts; and sometimes to be disaccustomed and thrown by, or laid aside, else they will quickly grow up to a *Tyranny* over us, and, which is worse, a *formality* and starchedness in us.

CHAP.

CHAP. XI:

Of Recognition in Reports.

IF *Cuſtom* prove often thus a *Tyrant* of Error, *Report* is the *Rack*, it ſtretches things upon; and (like a ſtone thrown into a Pool of water) multiplies and widens the Circle of it ſtill more and more within the reach: this *itch* of tongue (I confeſs) 'tis a kind of *Goſſip'ry* fit to be wholly left to women at the Mill or Bake-houſe: but men will not be altogether left out, and therefore there needs ſome *Rules* here too, and they are ſpecially *two*, (to ſhun in all *Reports two* things, *Haſte* and *Harm*) viz. *Leiſure* and *Inoffenſiveneſs*.

For the *firſt*, it argues an empty hollowneſs of mind (like an Echo) to *catch* at, and return every noiſe or ſound we hear. Narrow Veſſels are apt ſoon to ruu over; and 'tis a ſign they want hoops or bottom, if they be apt to leak. *The words af a tale-bearer*

are

a Prov. 18. 8. *are as wounds* (ſays *Solomon* a) and wounds ſhould be bound up from bleeding too much, or taking *air*. 'Twas a *Court-Art* in King *James* his time (which many a man ſtudied) how to fool themſelves into *Authority*; and this *Haſte* in reports, 'tis a way too, to *fool* a man into an *Authority* before he is aware (at leaſt) to be made the *Author* of the *report*; and by putting too ſoon this Trumpet of *report* to his mouth, to put a man into a neceſſity of holding it up too in his hands, and to hazzard many times a quarrel in the defence on't. 'Tis good therefore to let a *report* to be *aired* a while, leſt we take the *Diſeaſe* of it, and as Nature hath taught us, by doubling our *ears* to our *tongue*, to hear it *twice* (at leaſt) before we ſpeak it *once*; and then too, to hear it with ears like the Pro-

b 2 Kings 6. 32 phet's doors b, where the *meſſenger was to be held a while*, and examined ſtrictly before entrance.

For the *ſecond Rule*, if it argue too much credulity and levity to take

take up a *report* in haſte, it argues no leſs curioſity and envy, to take it up if harmful, either to the ſafety or *credit* of ſuch as are any way concern'd in it. Clocks and *Scare-Bees* love to feed on dung; uſeful and ingenious *Bees* love flowers and clear-ſtreams better. *Conſtantine* the Great [a], (burning their mutual Accuſations without reading them) wiſhed his Cloak large enough to cover all the faults of his *Biſhops*. 'Tis for a *Scavenger* to rake in Sinks and Gutters; and as we uſe to ſtop our *Noſes* when we come near ſuch places; ſo ſhould we do by our *ears* too, to ſuch *reports*; ſuppoſe the party concern'd be never ſo inconſiderable, others may ſtand in ſome relation to him, on whom the *report* may ſome way reflect, (at leaſt) it will upon our ſelves, and that not lightly neither, diſcovering us to be (indeed) no better than the Devil's Drudges, to carry about his Work of [b] *accuſing Brethren*, though he thinks us not worthy to be em-

[a] *Sacerdotum facinora, imo ſtupra ſua paludamento obtecturum ſe profitebatur.* Theodor.

[b] Revel. 12. 10.

ployed at his *Forge*; the Scripture rule is [a], *not; but under witnesses, to recive an accusation.* When one officiously told *Simonides* how ill people spoke of him, he bad him hold his *tongue* [b], and however not *slander him too with his ears.* A man may slander his Neighbour with his *ears*; and if *either*, let our Tongues be rather Sponges, than our Ears, to fetch out, and not suck in the stains and spots of rumour. *Midas* his ears discovered him to be an Asse, though a golden one; when those of *Antigonus* spoke him a *King*; who (over-hearing a couple of his Courtiers speaking ill of him) only bad them either go *further* off, or speak *softer*, lest the *King* should hear them.

[a] 1 Tim. 5. 13.

[b] *Etquando tu tandem desines me auribus calumniari?* Stob.

CHAP. XII.

Of Recognition in our Reſolutions.

Reſolution is the ſame in *Morality*, that that which they call *Fixation* is in *Chymiſtry*, a reducing and *ſetling* the mind in its more ſolid parts, after thoſe which are more volatile, are evaporated; the *Mind*'s *Balance* and *Ballaſt* both, that keeps it ſteady; the reſult and center of its reaſon, in the *Recognition* whereof, we have alſo *two* ſpecial *Rules*, *Deliberation* and *Purſuit*.

For the *Firſt*, the Philoſopher gives us a good *Caution*; he *reſolves too ſoon, that deliberates not enough*: *Deliberation* is in the mind, the playing of the Needle in the Dial, about the Polar point, before it come to ſtand and ſettle. 'Tis the *winding* up of the Watch, before it be ſet a-going; which if it be done too haſtily, it endangers the breaking or ſlipping of the ſtring, if not the

straining of the Spring it self. *Tacitus* a observes of *Tiberius*, that he had a *subtile wit*, but an *anxious* and *irresolute judgment*: *Irresolution* perplexes the mind, and makes it restive, and all *Parenthesis*. *Precipitation* on the other side comes too soon to a conclusion, and makes it too much *Enthymeme*; like a young *Faulkner*, lets the *Hawk* flye with the Hood on, or beats up the Fowl before she be gotten to her place. I dare say, there is no man but can bear witness hereunto, and hath often had *leisure* to repent that he *resolved* so soon; he *resolves soon enough*, that *deliberates long enough*; else he is sure to lose his labour, if not his purpose; and, with *Abimaaz*, leaves his Errand behind him; and, with the Countrey-Proverb, *over-runs his Mare to the Market*. He that would hit the Mark, must take his level before he parts with his Arrow; and he that would not be cheated, had need to see as well the *Scales* tryed, as the *Commodity* weigh'd, before

a *Ut ingenium accutum, sic anxium judicium.*

before he part with his money.

Wiſdom (they ſay) requires *three* things; *Knowledg* to diſcern, *Judgment* to weigh, and *Reſolution* to determine. Even *Pythagoras*, as *Hierome* obſerves [b], had his *Matins* and his *Veſpers*, which he enjoined his Scholars, a *Conſideration* of what they had to do in the *morning*, and of what they had done at *night*.

b--*Eorum quæ acturi, & quæ geſſerint.* Hier.

For the *Second*, *Purpoſe* without *Purſuit*, is no other than a Dream, a Caſtle in the air, a meer *George* on Horſe-back, a *ſending forth a meſſenger* (as *Solomon* [c] ſpeaks) *and cutting off the feet*; and [d] *not roaſting what a man takes in hunting*; a winding *up* the Clock, and taking *off* the Weights. The Prodigal Son, had he not purſued his *reſolution* [e], and *riſen*, *and gone to his Father*, his [*I will go*] had kept him never a whit the more from ſtarving: and that other Son ſent into the Vinyard, that ſaid [*I go, Sir*] *but went not*, fared never a whit the better for his fair offer. *Attempt* coldly, but *purſue* hotly,

c Prov. 26.6.

d Prov. 12.27.

e Luke 15.18.

ſaid the wiſeſt of the *Greeks*; a *faint* purſuit beſpeaks a flat diſappointment. *Deliberation* without *Endeavour*, is but good Furniture upon a reſtive Jade; a man may betray himſelf to ruin either way, (as the Earl of *Eſſex* in Queen *Elizabeth's* time was ſaid to do by both) by an *Act* never *plotted*, and a *Plot* never *acted*. The Inſtrument may be well enough in tune, but 'tis the *fingers* well diſpoſed of, that make the *Muſick*. The mind of man is a boat in the ſtream; the ſetting of the head againſt it, will not ſerve the turn, if it ply not the *Oar* or Sail, the longer it floats, the more it loſes. 'Twas *Lepidus* his ſoftneſs and *irreſolution*, and *Antony's* ſenſuality and *unpurſutiveneſs*, that *Auguſtus* made his way by, to the Sole *Empire* of the World.

CHAP.

CHAP. XIII.

Of Recognition in Undertakings.

Undertakings do no leſs diſcover and engage mens *Judgments*, than their *Fortunes*. He that conſiders not what he *undertakes*, plays at Blind-man-buff in a Hop-yard, and ſpurs his Horſe before he be well gotten into the Saddle. *Hopes* and *Doubts* are the Mind's *Looſes* and *Hanks* in every Engagement, and do beſt improve and ſecure its ſpeed; a man had need to *view* the ground, before he ride the *Match*; and not only the *Ground*, but the *Enemy* too, (as our Saviour adviſes a) before he fight the Battel: the *Rules* here again are ſpecially *two*; *Probability* and *Advantage*. The Hiſtorian names *three* b, The *juſtneſs* of the *Cauſe*, the *hope* of the *Enterpriſe*, and *fruit* of the *Victory*: for the *firſt*, (the *juſtneſs* of the *Cauſe*) 'twill better fall into the next *Chapter*, the likelihood of prevail-

a Luc. 14. 31.

b *Juſtitia in cauſa, ſpes in loco, ſalus ex Victoria* Tacit. *Et aliter Annal. Neceſſitas in loco, ſpes in virtute, ſalus ex victoria.* Idem.

prevailing, and *advantage* of obtaining, are those which are here to be spoken of.

For the *First*, the *Probability* or likelihood of the *Undertaking*, would at least come to a measuring-cast with the pains and hazard; else 'tis but the dream of finding the *Philosophers-Stone*, or the *Quadrature of the Circle*, or that of the North-west passage to the *Indies*, or the cutting of that broad *Isthmus* between the midland and the Red Seas; of which 'twas justly said, *Materiam superabat opus*, if not rather lower, and like childrens eating Pease with a Pin, likelier to tire the Arm, than fill the Belly; or like *Æsop*'s Dogs, that burst themselves by *endeavouring* to drink up the whole Pond, to come by a dead Carkase that floated on the midst of it. The *School-men* in their vast Volumes were well said, *Magno Conatu nihil agere*, and their perplexed *Distinctions*, justly called *Operosæ nugæ*, which they themselves a rather *coin'd* than *under-*

a *Quas finxerunt magis quam norunt:*

stood;

ſtood; and 'tis no other (indeed) than ſuch; a taking a great deal of pains to do *nothing*; a ſtudious trifling, the waſhing a Blackmore, the filling a ſieve with water; not to match at leaſt the *Probability* and *Difficulty* in any undertaking. He doth but labour in the *Pump*, without care of ſtopping the leak, that doth ſo: he is (at beſt) but *Martial's* Proficient in thoſe diſtinct deep Arts * of Carving up the *Hen* or *Hare*.

* ... *Nec minimo ſane diſcrimine refert, quo geſtu lepores, & quo gallina ſecetur* Mart.

For the *Second*, the *Advantage of Succeſs* in the *undertaking*: if *pains* to no purpoſe be but fighting with a ſhadow, hazzard without *advantage*, affords no other *Triumph* than that of *Domitian* over the Flyes, or of *Caligula*, that in his Expedition hither with a great Army, and long march, led back to *Rome* Cockleſhells and Periwinckles (as the ſpoils of the Conquered Ocean). Every thing ſweetens and balances its pains and hazzards with ſomething of *Advantage*. If *Nature* by all its toil and ſhifts of *Generation* and *Corruption*,

ruption, did loſe any thing, it muſt in time break, and compound for a ſubſiſtence. The Sun it ſelf, by all its long journeys, and wading through Clouds, and Eclipſes, and Retrogradations, gains every year *ſix* hours (with ſome *advantage*) which makes up *one* whole day in *four* years. He angles with a *Golden hook* (as the Hiſtorian ſpeaks*) that cannot make up the *hazzard* of his loſs with the *whole* ſtore of the Pond he fiſhes in: and it may be ſaid of him, as of *Alexander* the Great (in his Expedition againſt the *Parthians*) that he *loſt* more by the *Warr*, than he *won* by the *Victory*. Let Bankrupts that are a ſinking, catch at Projects of Imbarquing upon Mart for the *Indies* in a Cockboat, or to *France* on a Milſtone; or the Poet's Humouriſts, build a ſhip to go hear the Mermaids ſing near the *Canaries*. Prudence will in the adventure look at the *return*, and in the pains at the *likelihood* and *advantage* of ſucceſs. The Emperor rewarded him well enough

* *Aureo hamo cujus abrupti damnum nulla captura penſari poteſt.*

enough (that was brought before him to shew his faculty of throwing at a pretty distance, a Cummin-seed through a Needles eye) by bidding him to be taken away and *whipp'd*, as one that spent his time idly, and to *no purpose*.

CHAP. XIV.

Of Integrity, and first in our Dealings.

INtegrity is the *square* of vertue, and it hath its *four* lines, or sides, 1. *Uprightness*, 2. *Sincerity*, 3. *Reality*, and 4. *Ingenuity* in *Dealings*, *Words*, *Professions*, *Endeavours*. A man's *Dealings* are the truest Reading and Paraphrase of his mind: other things are often times more remote, and forc'd, and made to comply; what he is, he is in his dealings, if in any thing; and (here) the special *Rules* are again *two*, *Evenness* and *Equity*.

For the *first*, *Evenness* and Unbiassedness in our dealings, make up

up a *Moral* Circle of integrity, where all the lines of one length divide it *equally*, and meet all in the ſame *Center:* it hath (in point of Juſtice) the ſame *yard* for Satin and Poledavy, all one meaſure for the Lord and the Lacquey; and in matter of reſpect too, it makes no difference between a ſequeſtred and commiſſioned Friend, whether at the *Barr*, or on the *Bench*: like *Socrates* [a], 'tis *always met with the ſame face*. Partiality is a *Badger*, that naturally halts on the one ſide, unleſs the ground be riſing to its advantage. If a Ship ſail ſtaggeringly, or leaning to a ſide, 'tis a ſign that either 'tis not well built, or not well balaſted, or not well ſtowed: and queſtionleſs, if a man's carriage be not *even* and ſteady, the mind, not wind, is in the fault: *A double-minded man* (ſays the Apoſtle [b]) *is unſtable in all his ways*: the water riſes no higher than the Spring-head: a man is but what his *Principles* act him to; if his mind be *double*, no marvel

[a] *Eodem ſemper incedit vultu.*

[b] Jam. 1.8

vel if his ways be *unſtable:* the Ancients drew *Conſtancy* ſtanding on a *Rock* in the Sea, the winds blowing, the waves beating round about her, with her finger pointing upward, and this Motto in her mouth, *Semper eadem*, always the ſame.

For the *ſecond*, *Uprightneſs* and *Equity* in our dealings, 'tis that whereby though *integrity* keep not always the ſame *pace*, yet keeps it always the ſame *path*; the Elevation may admit of ſome variation, but not the Compaſs; that foot of the pair of Compaſſes that makes the Circle, may remove, but *evenly*; but that that holds the Center muſt not at any hand. *Zenophon* taught his Scholar *Cyrus* this leſſon by a ſharp reproof, when (after dinner bad to give his two Gueſts their Cloaks) he gave the tall man (whoſe the ſhort Cloak was) the long Cloak, and the little man (whoſe the long Cloak was) the ſhort Cloak; telling him, that *equity*, and not *equality*; what was *right*, and not what

what was *fit*, was the *Rule* of Juſtice; not as I *wiſh*, nor as I *love*, nor as I *hate*, nor as I *fear*, nor as I *hope*, do I deal with men in point of Juſtice, but as I find; (ſaid a grave *Roman*) whom neither *fear* a could drive, nor *favour* draw (as the Hiſtorian deſcribes him) from the Standard of *Equity*. He was not ſuch (whom *Brugonius* mentions) who having borrowed a Cloak againſt a ſhower, and being asked it by the Owner, anſwered him b, *If it rain not, thou needeſt it not; and if it do, I cannot ſpare it.* *Artaxerxes Longimanus* had his Name (ſome ſay) from his Bounty; the right hand being more ſtretched out to give, than the other to receive. 'Tis not amiſs to be ſo in matter of *Courteſie*; but as *Themiſtocles* told *Simonides* the Poet (in an unjuſt Suit he had to him), You had never been a good Poet, if you had not taken care to have kept the *feet* of your Verſes *even*; nor ſhall I be a good *Judg*, if I do not ſo by the hands of my *Authority*.

a *Quem juſtitenorem flectere, non odium cogit, non gratia ſuadet.* Claud

b --*Si non pluit, non eſt tibi opus: ſi pluit ipſe uvar.* Bruſ.

CHAP.

CHAP. XV.

Of Integrity in Words.

Words are the *Credentiaries*, the Intelligencers of the *Society*, and intercourſe of minds; without which, Hogs may keep one another *warm*, but not one another *company*. *Converſation* is the great Bank or Exchange of ſouls: Integrity herein is the publike Faith of mankind; and it hath theſe *two* plain *Rules*, *Truth* and *Sincerity*.

For the *firſt*, *Truth*, it is the Mind's Chaſtity, the Tongue's triumph, the Man's glory, and the World's beſt *ſecurity* in all its tranſactions. God himſelf is pleaſed to honour it, by putting it into his ſtile and character, and to call himſelf not only the God of *Truth*, and the *true* God, but *Truth* it ſelf. 'Tis a *ſubject* in its whole comprehenſion, too large for a ſhort Chapter, or rather touch or glance (as theſe are): I ſhall only ſpeak

ſpeak of the *Folly* (as oppoſite to our ſubject, *Prudence*) of making it ſtoop or warp to our ſafety, credit, or gain; when as nothing more aſſuredly advances all the *ends* of *Prudence*, *Peace*, *Safety*, *Contentment*, *Uſefulneſs*, than *Truth*: when a man wounds it to ſave himſelf, he takes the blow on his *Head*, to ſave his *Hilt* with; when to ſave his Purſe, he bores the bottom to give vent to the barrel; when to ſave his Credit, he wipes (as one ſpeaks) his mouth on his *Sleeve*, to ſave his *Napkin*. The firſt *word* that ever was ſpoken, was *Truth*; and the firſt *work* that
*Gen. 1.3 ever it wrought, was *Light* *: *God ſaid, Let there be light, and there was light.* The next Speaker we read of, was a *Lyar*; and the firſt temptation that ever was, 'twas a *Lye*; *Ye ſhall not dye, but be like gods*; and the firſt effect that ever it had, 'twas *ſhame*; they preſently *ſaw themſelves naked.* A *Lye*, as high as it claims, gets nothing by the antiquity of its Pedigree, but *ſhame*: there are other ſins (may be)

be) as great, there is none so *shameful* as this of lying; it speaks a man *Knave*, and *Fool*, and *Braggard*, and *Coward*, and *Devil*, all at once; 'tis a kind of *Moral Idolatry*, and argues a contempt of God, and fear of man; a base, an *unmanly* sin; other sins may as deeply wound particular souls, but none strikes so directly at the soul of mankind (*Society*), and so cuts the very sinews of it, as this. *Trust* is the main sinew of Society; *Truth* the best pledg of *Trust*. 'Twas a gallant Character, that of *Athanasius*, that he was so great a Champion of truth *, *that he rather chose to lose his whole See, than one syllable of truth:* and so was that of the Historian, that *durst not speak any thing that was false, nor durst not but speak any thing that was true.*

* *Sedem maluit mutare, quam syllabam.*

For the *second Rule*, *Sincerity*, if *Athanasius* were famous in the *other*, *Augustine* was no less in *this*; he deserved no better by confuting others Errors, than by confessing his own. Next to the felicity

licity of *Truth*, is the ingenuity of *Sincerity:* If a man ſpeak not always as it is, to ſpeak always (at leaſt) as he thinks, *Remove from me the way of lying* (ſaid *David* a): the way is as well the art and cunning of it, as the cuſtom. Equivocation is this Art. *Jeſuits* are well ſtil'd *Concinnatores Mendacii*, the Poliſhers, the Dreſſers of lyes; wherein yet, as cunning as they are, even *Cicero* confuted both them and their *Art*, above a thouſand years before either of them were founded; telling them, that b *fraud doth not diſſolve, but entangle the lye.* He that thinks to evade the lye by a ſenſe of the words reſerv'd to himſelf, not obvious to the hearers; and ventures as near a lye as poſſible, upon a reſerve of ſtrained truth, doth but *tear* his Cloak to *heal* his Hoſe with. *Ennius*, deſirous to be private in his own Houſe c, bad his Maid tell all that came to ſee him, that he was gone forth. *Naſica* that ſaw him go in, and knew him to be there, came to ſee him, and

a Pſal. 119.29

b *Non diſſolvit ſed diſtringit.* Cicer.

c *Eraſm.*

and was put off by the Maid, telling him that he went forth an hour before; which was *true*, though he was then (however) within: but when *Ennius* came shortly after to see *Nasica* in his House, he himself told *Ennius* aloud, that he was not *within*; who knowing his voice, desired him to open the door: What impudence is this (says *Nasica*)? I believed thy Maid against mine own *eyes*, and wilt not thou believe me my self against thine *ears*? the office of *words* is to signifie, not what *others* may think we say, but what *we* think. *Words* are to communicate, not to reserve or perplex mens meanings. If *Truth* (as the Apostle calls it *) be the *Girdle*, *Sincerity* is the *Buckle* that holds it together.

* Eph. 6. 14.

CHAP.

CHAP. XVI.

Of Integrity *in* Profeſſions, *eſpecially of* Friendſhip.

INtegrity in *profeſſions*, is not here ſpoken of in its full latitude; only in that of *Friendſhip*, a very great advancer of all the *Ends* of *Prudence* (however ſome Heretical, unbowell'd Stoicks have concluded it impoſſible to love, and to be wiſe, both at once). *Friendſhip*, 'tis the *Zone* and *Zodiack* both, wherein the Sun of *Truth* no leſs equally, than interchangeably compleats its whole *Circle* of Motion and Influence: 'tis the Regent, the Culminant, the Guardian, the Tutelary Angel of Society: He went too low that ſaid *, A life without it, was a long *journey* without an *Inn*. 'Tis the ſtanding-Manſion, the Salt, the Lamp, the Lard, the Feaſt of life; gives it *reſt*, and *ſeaſon*, light and reliſh, and joy; without which, *life* is but an empty, flat, impertinent *Parentheſis* of time, a very

* *Stobeus.*

very wilderneſs. I confeſs, had I been a Heathen, I believe I ſhould have ſacrificed to no other Goddeſs than this of *Friendſhip*: *Truth* and *Friendſhip* had been to me their *King* and *Queen of Heaven*. I ſhall not here (however) ſpeak of it in all its *Dimenſions*, only thoſe *two* of them, its *depth* and *length*, the *throughneſs* and *ſtedfaſtneſs* of it, which may make up its *two* main *Rules*.

For the *firſt* of which, there are many that pleaſe themſelves in being ſo much a *Friend* (they think) to themſelves, as to love none elſe, but as they love all they converſe with; that is, *complement* all, and *love* none; meaſuring it out as far as they can in *breadth*, without any *depth* at all: but alas, what do ſuch poor ſhallow gilded ſouls, but (as one ſpeaks) ſpread the Butter ſo far upon the Bread, that it gives no reliſh at all. Like a Ferry-boat, that takes in all paſſengers that may encreaſe the Fare, many times even to ſinking. No, the beſt *Rule* is to be

be *civil* to all, *uſeful* to many, *known* to few, *enemy* to none, and *friend* to what is next to none, *one*, or *two*, or *three* (at moſt); and for ſuch, when once well choſen, and well aſſured, it ſhall be their happineſs, as well as glory, to be the *equal* ſupporters of the Coat of trueſt honour, a pair of faſt twin'd Compaſſes, the native heat and radical moiſture of the ſame body, the ſpirit and genius of the ſame ſoul, a doubled, a better ſelf. 'Twas ſaid by one, (not altogether amiſs) that a great part of man's *unhappineſs* lies in this, That as he can never be *happy* without a *true Friend*, ſo he can never know him to be a *true Friend*, but by being *unhappy*. I cannot here ſubſcribe, the trial never coſt me yet ſo deer: yet Souls, I know, have a higher way of intercourſe and aſſurance, than that of bare ſenſe. *Love* and *Reaſon* can ſo twiſt themſelves into a Cord of *Friendſhip*, that each ſtrand ſhall diſcover the truth of the others equal cloſure, by their mutual foldings; there were

were elſe no more aſſurance of *love* between *Men*, than *Hogs*, that will grunt, and cry, and interpoſe themſelves, when another of their company is drawn away to ſlaughter. Let the miſcall'd *good fellow* meet his haſty *friendſhip* (as *Seneca* ſpeaks *) in the *Entry*, and ſtrike it up in the *Buttery*; true *Friendſhip*, like a well-built Arch, ſtands at firſt at a greater diſtance, and thence leiſurely grows up into a nearer cloſure at the top, and ſo 'twill ſtand, and the better (I confeſs) for weight. *Antiſthenes* juſtly wondred why men would not buy an Earthen *Pitcher* without trying whether it were ſound or no, and yet contract a *Friendſhip* without any trial at all. The King's Fool; who having written down in his Tables the *King himſelf* for one of his *Brother-Fools*, for having truſted an *African* ſtranger with 4000 *l.* to buy *Barbary*-Horſes, being asked by the King how he would make him amends if the ſtranger came again? anſwered him well, That then he would

* *Amicum in atrio quærunt, & in convivio probant.*

would blot the *King* out, and write down the *African* in his ſtead. *Haſty truſt* is little better than that needleſs ſuſpition ſpoken of before. 'Tis the Character the Hiſtorian gives the Traytor *Cateline* *, that he had a *kind of umbrage of Vertues, apt to take a general familiarity withall.*

* *Et ratio quædam adumbrata virtutum facilis ad comprehendendas omniũ familiaritates.* Saluſt

For the *Second*, the length or *ſtedfaſtneſs* of *Friendſhip*: if it be ſhort-liv'd, 'tis commonly ill-lung'd, or peccant in ſome other vital part; if it totter at every *jogg*, 'tis a ſign 'tis not well *bottomed*: he that out of frowardneſs or levity changes his *Friend*, is as one that takes an unknown Foord, becauſe his Horſe once ſtumbled on the bridg that ſtands by; or that *backs* his Colt, and *begins his journey* on him at once, becauſe he never yet failed the Rider. Men are no *Angels*, nor *Starrs*; ſomething muſt be indulg'd to *humour, paſſion, error, miſtake.* Croſs winds, if not ſtorms, muſt be expected before we do embarque. We do not draw a tooth for every light

fit

fit of aking, especially if it be not hollow: nor do we cut off a leg for every broken shin, because a wooden one will not be in the like danger.

CHAP. XVII.

Of Integrity in Endeavours.

Endeavour is that *third* fore-mentioned *motion* of the mind towards the *Means*, which we call'd *Application* of them to their *End*, without which, the other *two*, *Enquiry* and *Election*, are but the Poet's [*Video meliora proboque*] a looking, and liking, and *sitting still*; as if we looked upon the *End* as so much beholding to us for proposing it, that its thereby become oblig'd to make us its *End*, and to make all further address and application to us: much what as it was in the *Roman Saturnals*, where they were *Master* and *Man* by turn. *Endeavour* is the Prosecution of the Action or *Undertaking* once commenced, without

which, what ever our cauſe be, we are ſure to be *non-ſuited*, and pay Damages; and the ſpecial *Rules* (here) are alſo *two*, *Induſtry* and *Ingenuity*.

For the *firſt*, as it is *Arts* duty to imitate *Nature*, ſo 'tis its dignity to perfect it. *Nature* hath of purpoſe left many things for *Art* and *Induſtry* to finiſh and make up. *Nature* gives in the Oar, but *Induſtry* refines it into Silver; that yeelds the Diamond in the Rock, but this *digs* it out, cuts and poliſhes, and *ſets* it. The beſt ſoil without Husbandry, will choak it ſelf with weeds. *Trade* ordinarily doubles the Return of the richeſt Land. Sea-Towns are moſt-what wealthier than the Inland ones; *Venice* than *Rome*; the *Netherlands* (they ſay), than five times as much of any part of *France*. Our ſouls are a fire that without ſtirring or blowing burns not bright, but ſmothers in its own aſhes; like Lincks, beating is the way to brighten them. *Nature* it ſelf (Philoſophy tells us)

us[a]) would be sometimes *vexed*, and put upon the stress, were it not for those Bellows and Besoms of the Air, *Thunder* and *Winds*, how soon would it in its own damps and vapours corrupt and putrifie, and, like a standing-pool, grow muddy and unwholsome? *Cressinius* living richly with a great Family, upon one only *little* field; and being by his envious Neighbours indicted of *Witchcraft*, as one that thereby robb'd their barren *larger* ground, and drew all their Crops into his; he brought into the Court his *Spades* and *Mattocks*, together with his lean *Sun-burnt* Sons and Daughters, crying out, [b] *Behold the Witchcrafts of* Cressinius! *Industry* is the only honest Charm of thriving. [c] *Demosthenes* being asked how he became so good an *Orator*; answered, by spending more in *Oyl*, than *Wine*; and, as where the *endeavour* is high, the *integrity* should be the greater; so where the *integrity* is great, the *industry* will be the higher. *Conscience* of duty, is

[a] *Natura vexata se prodit, vexatio dat intellectum.*

[b] *Hæc (Quirites) sunt meæ veneficia.*

[c] *Dumplus olei quam vini absumerem.* Brus.

the ſureſt ſpurr to *induſtry*, of all other.

And as to the *Second Rule* too; If *Conſcience* be the beſt *ſpurr* to *Induſtry*, 'tis no leſs the beſt *bridle* to *Endeavour*. 'Tis the beſt way to burn the Baskets (as is ſtoried of *Paul* the Hermit) that the Devil helps us on with our task in the making. *Abraham* will not be made rich by the King of *Sodom*. *Ingenuity* is the ſauce that gives the beſt reliſh to both labour and reward in our *endeavours*: there are that think their work goes not on, if they fetch not fire from Hell to warm them in it: unleſs there be ſome ſlight or cheat, ſome over-reaching fetch of fraud in the carrying on their buſineſs, they count it ſtarv'd and reſtive: whereas true *ingenuity* ſcorns ſo to *humble it ſelf* (as the Prophet ſpeaks*) *to Hell*, rather than to caſt it ſelf on *Heaven* in its *endeavours*; it will rather not ſpeed, than bribe; rather *fail*, than *fawn*; rather loſe the Cauſe, than it Self in the proſecution: he

* Iſa. 57. 9

he is the greateſt *loſer* that gains the *Devil* into the bargain. The *Dutch* have a good Proverb, *Thefts never enrich, Alms never impoveriſh, Prayers hinder no work.* And *ours* is no leſs to the purpoſe in both theſe *Rules*, That *whetting* is no *letting*; and *Froſt* and *Fraud* have dirty *ends*.

CHAP. XVIII.

Of Improvement: *and firſt of our* Inclinations.

Inclinations of the mind in *Morality*, are proportionably the ſame, which in Natural Philoſophy they call *previous diſpoſitions*, or aptitudes in the matter to attain, or rather entertain the *Form*: the *bents* and *biaſſes* of the mind are apt to carry or draw it with much more eaſe and advantage that way they are ſet; and are to the faculties of the Mind, as the *Weights* to the Wheels, or Leaden Handle to the Piercer, to make the way the eaſier; and the *Rules*

here are likewiſe ſpecially *two*; *Diſcovery* and *Reducement*.

Firſt, We muſt *diſcover* our *inclinations*, before we do *reduce* them; and we ſhall beſt do that, if we do by our Minds as thoſe that ſeek to diſcover Mines of Metal, do by their *Virgula Divina*, which they hold ſteddily and equally in their hands over the place, obſerving with much attention, which way the *end* of the Rod points, though never ſo little: and this we ſhall find out in our minds, not only by the complexion and temper of our bodies, but the workings and beatings of the pulſe of our minds, eſpecially in *three* things, our 1. *Dreams*, our 2. *Retirements*, and our 3 *Prayers*; three Employments wherein our Souls are ordinarily more abſtract, and free from the ſolicitations of outward objects, and leſs mingled with them in any of thoſe buſie tamperings of our ſudden affections, which are ordinarily moſt violent when the *Object* is near at hand: which ſoever

ver way (at ſuch times) our thoughts (the moſt immediate, unmingled, unawed, and unwearied effluxes of our minds) point and work, that is our natural inclination. Shortly, Thoſe things that our minds *ſooneſt* faſten on with the moſt eaſe, *longeſt* inſiſt on with the leaſt wearineſs, and beſt frame to with the quickeſt diſpatch, thoſe are the *Centers* of our *Inclinations*.

For the *Second*, Nature is eaſier *reduced* than reſtrained; like water, the channel in which ſhe ſhall run, falls more under our *choice*, than the *courſe* which ſhe will take (which is ſtill downward). *Abraham* was naturally a ſociable companionable man, he turns that *inclination* into a right channel of Hoſpitality, and *entertainment* of Strangers and Paſſengers. *Iſaac* was more retired and ſolitary, and he turns that ſtream aright too, into *meditation*. *Jacob* ſeems to be from the beginning of a more contending ſpirit than either; he turns it into *wreſtling with*

God. David was naturally Muſical and Poetical; he improves and *reduces* that *inclination* into penning Pſalms, and ſetting conſorts to the praiſes of God. *Solomon* was a man of a more ſagacious and inquiſitive *Genius*, he accordingly ſets [a] his *heart to ſeek and ſearch out* the Myſteries of Providence and Wiſdom. We are not to think that he had all by inſpiration; he tells us himſelf, *he ſought it out*. And for *Rehoboam* his Son, he was fitter to have been made a Bridewell-Maſter, than a King; by ſetting things at *ſix* and *ſeven*, he loſt (in *ſix*) *five* parts of his Kingdom, by *one* vain brag. And ſo (they ſaid) of the *three* firſt *Perſian* Monarchs. *Cyrus* was a Father of his People; *Cambyſes* a Lord, *Darius* a Merchant. *Plato* would have in his Commonwealth, a ſtanding-*Office* in every Neighbourhood for this purpoſe, to look into the *inclinations* of youth. 'Twas ſaid of *Ventidius Baſſus* (made of a Mule-driver, a Conſul of *Rome* [b]) that they had

[a] Eccleſ. 1.13

[b] *Mulos qui fricabat, Conſul factus eſt.*

ſpoil'd

ſpoil'd a good Muleter, and not made a good Conſul: and 'twere to be wiſhed, that for want of this *Diſcovery* and *Reducement* of *Inclinations*, that there were not cauſe to ſay of many, They have ſpoiled many good Carters, Porters, Weavers, and yet not made good Councellors, States-men, no nor Preachers neither.

CHAP. XIX.

Of Improvement *of* Abilities.

IT is in *Morals*, as in *Naturals*, every thing is good for ſomewhat, nothing for all. Thorns do well in a Hedg, though ill in a Field. Badgers Skins make a good Covering, though not Lining; and a *Mouſe*'s Skin too will mend a ſore *heel*, though not a *ſhoe*. 'Tis ſo in Minds too; a hot and ſtirring Mind is good at *diſpatch*, though not at *Counſel*; a calmer cloſer one, is better at the diſcovery, though not at the ſurpriſal. A *Poet* ſeldom makes a good *Orator*,

and a *Mathematician* never makes a good *Poet* (and yet both deal much in *numbers* too) there is an aptitude and ſpecification in abilities of the mind, as well as qualities of the body; for the better *improvement* of which, *two Rules* alſo would be obſerved, *Exerciſe* and *Furniture*.

For the *Firſt*, *Uſe Legs* (we ſay) and *have* them. 'Tis ſo too in the Faculties of the Mind, *Memory*, *Judgment*, and *Wit* too; *uſe* them and *have* them: even the Will it ſelf, that of all other ſeems leaſt improvable by *exerciſe*, if we will have it pliable, the way is ſometimes to *reſtrain* and croſs it, and as we do by ſticks warmed in the fire, to bend it ſometimes this way, ſometimes that, the better to ſtraighten it. *Socrates* would not be perſwaded to put away his curs'd Wife *Zantippe*; ſhe was (he ſaid) the *Academy* of his *Patience*, in the exerciſe of which, he pleaſed himſelf more than he could have done his Neighbours, by giving them (upon any quarrel with

with her) occaſion to clap their hands, and cry *, Now *Socrates*, now *Xantippe*. 'Twas ſaid of *Demoſthenes*, that Nature brought forth one *Demoſthenes*, and *Exerciſe* another: but if that be too great a Task for Exerciſe, let it (at leaſt) bring forth a *better*, or elſe the neglect of it will be ſure to bring forth a *worſe*. *Exerciſe* gives the Mind *burniſh*, without which it will eat out it ſelf by its own *ruſt*. If the *proud* man be the Devil's *Chair* of State, the *idle* man is his *Cuſhion*.

* *Eia Socrates, eia Xantippe,* Laert. in vit.

For the *Second*; The Mind would have *ſomewhat* to *exerciſe* it ſelf upon, elſe like empty Mill-ſtones, 'twill grind it ſelf: the beſt Work-man were as good ſit ſtill, as want *Tools*. Were *Prudence* only a practical Vertue, and not an intellectual habit too, to furniſh the practiſe with *Rules* and *Stuff*, what an unbred Countrey-Gentlewoman were ſhe? How were the *Diamond* half loſt for want of *cutting* and ſetting? Nor are bare *Rules*, *Furniture* enough, with-

without *ſubject* and *matter*. Some have obſerved, that the being verſed in Books of Hiſtory, makes men wiſer than in thoſe of Policy; for that thoſe furniſh us with *Inſtances* as well as *Rules*, and (as it were) clothe, and *imbody*, and perſonate the *Rule*, and draw it out more into its full lineaments and features; and ſo hold it longer in the eye and proſpect of our minds. Nothing makes us Maſters of our *Rules* ſo much, as *Inſtances* of our own ſtore or collection. *Cicero* hath a good obſervation upon Wealth, that though it do not make us better *men*, yet ordinarily it makes us better *Citizens*. The *Rule* of Juſtice (which is, That *every one have his own* *) is the ſooner learn'd and practis'd too, if we have ſomething *conſiderable* of our *own* to inſtance in, which we would fain have thereby ſecur'd unto our ſelves. The beſt *Furniture* of our mind is made up of *Rules* and *Examples* of our own Dictionary or obſervation; otherwiſe (as 'tis ſaid of ſome

* *Jus ſuum cuique tribuere.*

ſome Phyſicians) that they are better acquainted with *Galen*, than with the *Diſeaſe*. So of us, that we carry our Brains rather in our *Books*, than our *Heads*.

CHAP. XX.

Of improvement of Intereſts.

THE word *Intereſt* is a word of late much come into *uſe* among us, and in the ordinary uſe of it, (and uſage is the beſt rule of language) it implies in one *two* things, *Concernment* and *Importance*; when in a journey the weather proves fair or foul, we do not ſay we are *intereſſed*, becauſe though we are concern'd, yet 'tis not of importance. And whether the King of *Calecut*, or He of *Narſinga*, prevail, we do not look upon our ſelves as *intereſſed*; becauſe though the thing be of importance, yet we are not *concern'd*. *Intereſt* is the Center of every thing's *ſafety*, *reſt*, and *ſatisfaction*: 'tis of the *intereſt* of a Stone, to endeavour its

its way to the Earth; of a Drop, to purſue its way to the Ocean; and ſometimes it takes in (in common uſage) matter of Power too, as when we are ſaid to have *Intereſt* in a Friend or Party: and herein, as in the reſt, the ſpecial *Rules* are *two*, *Fidelity* and *Modeſty*.

For the *Firſt*, *Faithfulneſs* to our *Intereſt*: the *French* (I have heard) have a Proverb, That of all things *Intereſt will not lye*: Proteſtations, Engagements, Truſts, Covenants, all will lye, but not *Intereſt*: if a man know what is his true *Intereſt*, he is undoubtedly true to it. 'Twas the wiſdom (upon this account) of our Anceſtors in matter of Government, to ſecure the higheſt and *Legiſlative* Power, not in the skill, or wiſdom, or Oaths of Judges: (nay, we read of a Parliament in *Henry* the Fourth's time, wherein the Writ it ſelf excluded all Lawyers, and therefore called the *Lay-Parliament*) but rather in the *Intereſt* of many choſen from all parts of the Nation, that

that had *conſiderable Eſtates* to betruſt the Laws with; and certainly he muſt be very unworthy of any Truſt, that is not ſo true to himſelf and his Poſterity, but that Favour, and Office, or Gratuity, will give a Biaſs to, from his *Intereſt*; and there were not (however) enough of all theſe in the Power of any, to make a Major part of near *Five* hundred, to betray their *Truſt* and *Intereſt* both. The way, I confeſs, of purſuing an *Intereſt*, is not always the ſame, but ſometimes (not only varying, but) croſs and disjunctive; as that was in the advice of *Herennius* (a chief Councellor among the *Samnites*), who when they had encloſed the *Romans* beyond all poſſibility of eſcape, and ſent to him to know what they ſhould do with them, adviſed them to ſend them all back to *Rome ſafe* and untouch'd: but when this advice was not lik'd, (being conſulted again) he bad them to put them all to the ſword: They followed neither, but

but disarm'd, and abus'd them, and let them go; which shortly after (under the conduct of *Papirius* (a better General) proved the *Samnites* ruin: here, though the way of pursuit was different, yet the *Interest* was still the same, *viz.* the *Samnites* safety; by either gaining Friends, or disabling Enemies; which they not discerning, or not being *true* to it, cost them their utter overthrow. In those matches between Kingdoms, they marry (as they use to say) Persons, but not *Interests*; and they commonly prove as those between the *Lagidæ* and *Seleucidæ*, *Alexander's* Successors; the *Iron* and *Clay*, in the feet of *Nebuchadnezzar's Image* *, not any way apt to *soder*: but he that doth not indispensably and chastly marry his *Interest*, 'twill be sure to prove as it doth often in other loose Marriages; he teaches it to be *false* to him, by being not *true* to it. A man may sometimes sail to the Port with a *side*-wind; but he that steers still *wide*, or is willingly

* Dan. 2. 33.

ly be-calm'd, will never arrive. The Turks have a *Maxime* in their Government, That he never plays the Tyrant well, that is not *Tyrant enough*; that out of *fear* or modeſty ſtops at any thing in his way *.

* *Tutiſſimum eſt inferre, cum timeas gradum*

Secondly, As to a frugal *modeſty*, and good husbanding of *Intereſts*, 'tis as ill to laviſh them out on trifles, as to ſtarve them through negligence: a man ſhould make uſe of his *Intereſt* (eſpecially that in Friends) as he ſhould do by his *Credit*, or *Horſe*, never ſtrive to ſee how far it will go; to be always hagling and ſpurring it, 'tis the way to tire it out-right. The way to make it not his own, is to make it every one's; and he that once makes it *cheap*, will quickly make it *uſeleſs*. There is a ſtory of a Popiſh Painter of *Collen*, (mentioned by *Æneas Silvius*) that made the beſt *Crucifixes* in his time; but (being a very Unthrift) was often enforc'd to pawn them; but however would never redeem them, nor ſell them out-right: and being

being asked why he would (ſo) loſe them? *Anſwered*, That he was a *Chriſtian*, and no *Jew*, and therefore would not ſell them; nor was he ſo preſumptuous as to *redeem his Redeemer*; but pawning them, he did but turn his *Oyl* into *Wine*. He that often pawns his *Intereſt*, may as well ſell it out-right, he will hardly *redeem* it in the end. If ever a man ſhould make uſe of it to the utmoſt, it ſhould be in the ſame Friend's behalf in whom he hath the *Intereſt*, by ſome good office of advice or counſel; and that (I confeſs) is both the moſt *truly faithful*, and *modeſtly frugal improvement* of it, of all others.

CHAP

CHAP. XXI.

Of Improvement of Injuries.

Injuries (if we be not wanting to our ſelves) are the greateſt *Advantages*, as well as *Trials*, we meet with in our whole lives. Courteſies, Applauſes, Succeſſes, ſteal us out of our ſelves. *Injuries* reſtore us to our ſelves again; 'tis [a] *in our patience we poſſeſs our ſouls*: Would we but inſtead of making a return of *Injuries* on others, make a retirement by them into our ſelves, we ſhould find them the beſt *Reſtoratives* of our minds to themſelves of all other, thoſe *that will not be my Friends in love*, I will perforce make them ſo by a good uſe of their hatred; and who ever *detracts* from my *Credit*, ſhall add to my *reward* (ſaid a grave Author [b]; which that they may do, the *Rules* are ſpecially *two*, *Self-reflection*, and *Prevention*.

[a] Luc. 21. 19.

[b] *Quiſquis detrahit famæ meæ addet mercedi meæ.* Aug.

For the *Firſt*, it is the way of Princes to return the ſaucineſs and

and indecencies of *Ambaſſadors*, by keeping their *ſtate*, and denying Audience, and not chiding it out like Butter-women. *I will not enter into that kind of quarrel, where he that is worſted, hath the better* (ſaid one of them [a]): if the Injury be toothleſs, the beſt way is to be taſtleſs; and (with *Cato*) ſtrucken by a Clown, rather to take no notice of it at all, than to take notice that it needs a Pardon; if otherwiſe, before we make *return*, to take it under *conſideration* whether we miſtake not, or have not (otherwiſe at leaſt) deſerved it from the *Party* himſelf, or ſome *other*, or (at leaſt) from *God?* and then the Arm will excuſe the ſtone, or keep us from ſnarling at it. Is he *below* us that did it, ſpare him: if *above* us, ſpare our ſelves: if our *equal*, ſpare both; leſt the Match (as in Cock-fights) draw out the quatrel into length and blood. *Pauſanias* [b] perſwaded to take revenge on the *Athenians* becauſe they ſpoke ill of him; anſwered, If they ſpeak *ill* of me while

a *Nolim in hoc genus certaminis deſcendere, in quo qui victus ipſo victore eſt melior.* Sto.

b Plut. *in* Lacon.

while I deſerve *well*, what will they do when I ſhall do otherwiſe? Only by *Pride cometh Contention* (ſays *Solomon*): every man diſclaims it, and profeſſes [c] a low *eſteem of himſelf*; but how *truly*, *Injuries* (above all things) make good. *Patience* is the moſt friendly enmity to a man's ſelf; they are the weakeſt and moſt inconſiderable of Creatures, that ſooneſt turn head; and *ſting* upon every touch; and yet, of the two, 'tis better the ſcum boil over in anger, than (like that of the Prophet's Pot [d]) *boil in again in* malice. 'Twas a Princely ſpeech of the *Emperor*, who meeting (after he was made Emperor) an old Enemy of his, and obſerving his fear and trembling, ſaid no more to him but *Evaſiſti*; thou haſt (by my Power) eſcap'd my Revenge. And 'twas Heroick too in *Julian*, who when one complain'd to him againſt his Enemy, alledging that he had ſpoken ill of him (the Emperor) too; Well (ſaid he) let him firſt then ſatisfie me as the better man, charging

[c] *Non intumeſco (inquit) ſed quam vere probabit ignominia.*

[d] Ezek. 24.

ging the Judg to take no notice of the Complaint, till *he* himſelf had ſatisfaction, which he never meant to look for. The Hiſtorian obſerves, that the *Turks* firſt entred *Chriſtendom* at *Zembenic*, by the help of a high *Dunghill*. Heaps of *Injuries* and reproaches, rightly *improved*, make the eaſieſt way to ſcale *Heaven* it ſelf.

For the *Second*, that of *Prevention*; neither doth *Morality*, no nor *Divinity* neither, ſo expoſe us to the *Injuries* of others, as to encourage them, or betray our ſelves (by an inſenſibleneſs of old ones) unto further *Injuries*. *Prevention* is as good *Divinity* as *Pardon*. We muſt always remit the fault, not always the Satisfaction or Penalty; no, nor always the Remembrance neither. The Penalty may tend to the reclaiming of the Party; *A rod is for the back of Fools* [a]; *and his mouth calls for ſtrokes* [b]: And the Remembrance tends to the ſecuring of our ſelves; *Make no friendſhip with an angry man* [c], and lay no ſticks on his

a Prov. 19. 29. 26. 3.
b 18. 6.
c 22. 4.

his fire. Even the Apoſtle *Paul* himſelf had no mind to take *Mark* as an Aſſiſtant with him and *Barnabas* to the Work [a], who had given him the ſlip from it before. He invites to new *Injuries*, and partly deſerves *them*, that is ſo forgetful of *old* ones, as not to *improve* his own Experience this way. That King was juſtly charged with the *third* Murder, that had pardoned the Murtherer *twice* before. *Injuries* ſhould be [b] (as *patiently* born, and *quickly* ended, ſo) *carefully avoided*, ſays a grave Author. I confeſs the Hiſtorian obſerves well [c], that it is much harder to *forget* them, than to hold our *peace* at them: but the meaning is, to *forget* to *revenge* them; otherwiſe to forget to *prevent* them what we may, 'tis a piece of *Moroſity* rather than *Morality*, a very *Apoplexy* of the mind, ſpecially if the Party either brag, or inſult, or fawn upon an *Injury* either given or taken: that man that can put up a conſiderable *Injury*, and no way expreſs a reſentment,

a Acts 15. 38.

b *Mitiſſime ferendæ, citiſſime finiendæ, cautiſſime vitandæ.*

c *—ſi tam in noſtrâ poteſtate eſſet oblivi ſci quam tacere.* Tacit.

ment, is either a *Fool*, or the worſt of *Knaves*, and doth but endeavour to *improve* your ſecurity to his better opportunity of *revenge*: ſpecially, if you find that he ſtrives to bring you rather into *ſuſpition*, than *contempt*, by Praiſes rather than Invectives[a]; he doth but *blow* ye, to *break* ye[b]; and moſt ſpecially, if he moſt tamper therein with either your *Enemies* or *Friends*. Reconcil'd Enmity is not much to be truſted at beſt, but of all other that which is neither throughly reconcil'd, nor cares to be ſo: the water that runs ſtill ſmooth, and furrows not at all at the top, is either very *deep*, or very *muddy* at the bottom. To *conclude*, A Wiſe man hath no more *anger* than ſhews he can apprehend the *firſt wrong*; nor any more *revenge* than juſtly to *prevent* a *ſecond*.

a *Nec minus periculum ex magnâ famâ quam ex malâ.* Tac.

b *Peſſimum inimicorum genus laudantes.* Id.

CHAP.

CHAP. XXII.

Of the pretended Difficulty *of* Moral Prudence.

There is a Lion in the way, nay, (which is more unlikely) *in the ſtreets* (ſays the ſluggard [a]) when 'tis at moſt but a *Dormouſe*, a Lethargy in the boſome. We do not ſo much not attempt things, becauſe we *find* them *difficult*, as make them *difficult* becauſe we do not attempt them. *Cicero* obſerves of Servitude [b], that *intermiſſion* makes it more *difficult* than *continuance*: 'tis ſo in our Edeavours too; the laying them aſide becauſe of *difficulty*, makes them more *difficult* than a conſtant purſuit would find them. Were happineſs ſo placed, as that it ſtood altogether beyond our reach; or ſo, as that we *needed* not reach for it: it would be a piece either of *mockery*, or *ſcorn* [c]. When *Alexander* bid his Mathematick-*Maſter* make his Leſſons eaſier to *him* than in his ordinary

a Prov. 26. 13

b *Acriores ſunt morſus intermiſſe quam retentæ.* Cicer.

c *Graviſſimi ſunt morſus irritatæ neceſſitatis.* Idem.

way to *others*. He anſwered him well, That *the Mathematicks were alike eaſie to all*; they were not like his Horſe *Beucephalus*, that would kneel to him (more than others) to take him up on his back: 'tis ſo with *Morality* too; 'tis alike eaſie or *difficult* to all; the eaſineſs lyes more in the *reſolution*, than capacity or leſſon either. An Iron red-hot (though blunt) will make way through a knotty board or block with more eaſe, than a cold one, though never ſo ſharp; do but heat the mind towards *Morality* red hot with *love*, and 'twill enter and make its way. The *Painter* that was wondred at by one that ſaw him look a long while with ſuch bent and boring eyes upon a Piece of his, anſwered well, That if the man had looked with *his* (the Workman's) *eyes*, he would have done ſo too. Would we but look upon this *Piece*, [*Morality*] with ſuch *eyes* as could or would *ſee* the *lovelineſs* of it, even all that goes to the making up of a compleat Beauty, *Variety* of *Colours*, and

and *Proportion* of *Parts*; and in that *Variety* again of *Colours*, *Multitude* and *Mixture*, (one Colour not able to make up a Beauty, nor all if not well mingled) a whole Chain of *Vertues*, and mingled by the right *Hightnings* of Fortitude, and *ſhadowings* of Humility: and ſo again in the *Proportion* of *Parts*, the *Entireneſs* and *Correſpondency*, nothing wanting, nor nothing unagreeable in them: there were no man but would ſay with the *Philoſopher*, who being asked, *why every man deſired ſo much to look upon what was fair?* Vouchſafed no other Anſwer, but that it was *the queſtion of a blind man.* However, take this as a moſt abundantly experienced Truth, that the *difficulty* of attaining this *Moral Prudence*, is nothing to that of the after-ſorrow of wanting it; this makes a man's life a continual *Stool* of *Repentance*; I have known very many that have *imbittered* the better part of their whole lives with diſcontent, and vexation at themſelves, that they had not put

themſelves upon ſome *employment* in youth, that might, if not have bettered, at leaſt have ſweetned and *entertained Age* in its retirements: but I never met with any that complained of the *difficulty* once paſt in attaining it, or that did not look back upon the *difficulty* with triumph, as that which did not a little add to their *contentment* in it [a]. Admit ſome *Difficulty* here, yet it is ſo abundantly outbalanced by the *Advantage*, that it can hold nothing of excuſe; it would otherwiſe fall ſhort of itſelf (of *Vertue*), the *office* of which is, to maſter *difficulties*; wherein the *difficulty too ſoon wears out, the Maſtery remains ſtill* (if we believe either *Tacitus*, or Experience it ſelf [b]). It was a gallant ſpeech of *Leonidas*, when he was told the *Perſian Archery* was ſo great (ready to encounter him) that the Arrows would darken the Sun: So much the better, (ſaid he [c]) *we ſhall fight then in the ſhadow*. And it was a noble reſolution too, that of our *Countreyman*;

a *Imperio dura tolle, quid virtus erit?*

b *Primæ dominandi ſpes in arduo, ubi quis ingreſſus eſt, adſunt ſtudia & miniſtri.* Tacit.

c *Sub umbrâ igitur pugnabimus:* Plut.

man; who, being ſent to view the *French* Army in thoſe Warrs, brought back word, That there were enough to *kill*, enough to take *Priſoners*, and enough to put to *flight*. When *Ariſtippus* demanding a great ſum of a man to teach his Son *Morality*; and the man anſwering, That for ſuch a ſum he could buy a Slave: All he replied was [a], *Do ſo, buy thy ſlave, and thou ſhalt have two.* That City that hath not enemies *without* (ſays *Livy* [b]) will be ſure to have them *within* her. 'Tis ſo in our minds too; they will be ſure to breed *difficulties*, if they do not meet them; and 'tis herein but (as *Simonides* [c] ſaid of his growing rich) *a little of* Morality *is gotten with difficulty*; but *more, with eaſe*; and even that *difficulty* (as *Democritus* told his induſtrious young Scholar [d]) 'tis the *Sauce* that gives the beſt *reliſh* to *old age*.

a *Eme, & habebis duo (mancipia ſc.)* Laert.

b *Si foris hoſtem non habet, domi invenit.* Liv.

c *Magnas divitias facile paravi, exiguas difficulter.* Sym.

d *Optimum ſenectuti conditum obſonium.*

CHAP. XXIII.

Of the pretended Stupidity *of* Moral Prudence.

WHat would you have me to do (ſays another), be *unbowell'd* alive, and be *imbalm'd* (like a dead Corps) with ſtiffning cold Gums, and Spices of *Morality*, inſtead of Blood and Spirits? as if I were to converſe but a while with mournings and lamentations, like a *Hearſe*. Would you make me a piece of *Egyptian Mummy*, a Confection, a Statue of moulded *Ginger-bread*, a Jelly of inſipid *Moroſity*, by your *Morality*? Would you have men turned into *Monuments*, to Stone? No, *Morality* is no *Meduſa*'s head, to turn men to ſtones, but a *Circe*'s Counter-charm, to return Swine into men. Every thing is by ſo much the more lively and cheerful, as it comes nearer to its *Creation*; the effect of the World's fall, is a *dying* towards *death*: whether then hath more of life and ſprightlineſs in it, an *ingenuous* converſable

ble *integrity*, or a diſſolute ſpungy *indulgence*, or rather diffluence? Whether more of native warmth and influence, a *crackling of thorns under the pot* *, that is fire and aſhes at once; a Glow-worm blown with never ſo much puffing (as the *Apes* did in the *Fable*, to get *fire* to warm them out on't) or a *Sun* of laſting vigour and vivacity? *Vertue* is a continual *Spring* and *Harveſt* both, it ſows and reaps at once; ſo quick, ſo ſure is the return, that even good purpoſes and endeavours have their *crop* of comfort in their very *ſowing*; it carries out the *ſeed*, and brings home the *ſheaves* with it at once. *Vice* is always either a *Lethargy*, or *Fever*; frozen with impotence, or burning with luſt. *Vertue* is the mind's conſtant *health*, the pulſe of it ſtill beats true and evenly, neither languid, nor precipitate: ſhe is *ſprightly* without levity, *ſteady* without preſſure, *free* without diſcompoſure, *calm* without dulneſs, *active* without wearineſs, *retired* without

* Eccleſ. 7.6.

out loneneſs, *converſable* without either coyneſs or cheapneſs; as far from *ſtupidity* as *lightneſs*, from being a *logg*, as being a *Squib*. The Philoſopher being asked why he laught alone, anſwered [a], *Becauſe he laught alone*. I dare ſay, he that hath laid up in his mind wherewith to entertain himſelf in the ſhadow and *retirement* of *miſ-pitied Age*, will look upon that temperate Climate of his time, as the moſt digeſted, ſeaſoned, *ſweetned* part of his whole life, freed from the ſcorchings, hurryings, impertinencies of all the other. He is the true *Janus*, that ſees both ways, before him and behind him too: the *Parmenio*, that can do more in the *Tent*, than *Alexander* in the *Battel*. He indeed, (as *Seneca* ſpeaks [b]) was a *Conqueror of Nations, but a Captive of Vices*. This compoſed retired Maſter of *Morality*, and of himſelf, hath *conquered* his own *Conqueſt*, triumphed over the *puff* and glory of them, and can ſit down and return all the World's contempts,

[a] *Quia ſolus rideo.* Bruſ.

[b] *Victor Gentium Captivus vitiorum.*

in

in pity of its hazzards and miſtakes; and treat *himſelf* with the *beſt* of company, that of his own thoughts and obſervations; and (with the Philoſopher) when others are ſorry that he is grown *old*, be only ſorry that he was ever *young*. *Morality* is ſo far from any way ſhrinking or *cramping* the ſtrings or ſinews of the mind's *action* or *mirth*, that it rather collects their ſcattered vigour, and winds up their ſlackneſs into a true *harmony* and *conſort*.

CHAP. XXIV.

Of the pretended Severity of Moral Prudence.

WHat would you have me do (ſays yet another)? turn *Bugbear*, and *frighten* the *Company* where e're I come; a Mar-mirth, a Death's head, a Whipping-Poſt, a *Bridewell* of *Severity* to my ſelf, and all the world beſides? No, nor yet a Brothel of Luxury neither. *Morality* doth not *marr*, but *manage*; not *reſtrain*, but *refine* the *mirth*, and take it from off the fulſome dregs of riot and ſcurrility. This is as empty a *Cavil*, and as wide a miſtake, as any of the other, though I confeſs very ordinary; I have known very many ſuffer under it, as proud, rigid, and auſtere, until acquainted with, and then found and confeſſed the moſt converſable, free and enjoyable company of all other; and I have ſeldom (if ever) found *converſation* worth the enjoying, that did not begin with ſome *difficulty*,

culty, if not prejudice. *Morality* is herein like the Sea, the top may be a little brackiſh, but go deeper, and you will find freſh water. *Converſation* is in this like Oyſters, never a-whit the better for opening ſo *eaſily* or ſoon: even Lions themſelves are familiar with their Keepers, when others dare ſcarce to truſt their Chains. Let us but *acquaint* our ſelves with this ſo ſeemingly *ſevere* and ſtern Lion of *Morality*, and 'twill be found nothing ſo fierce as mens fears do *paint* it [a]. 'Twas a harſh beginning a of friendſhip, that between *Auguſtus* and *Cinna*: *I have given thee* (ſaid *Auguſtus* [b]) *thy life twice; firſt as an Enemy, then a Rebel; and now I give thee the Conſulſhip. Let us henceforth ſtrive, whether I have given thee thy life, or thou wilt uſe it with more fidelity and truſt. Auguſtus* had not thenceforward (ſays the Hiſtorian [c]) in all *Rome*, a *truer*

[a] *Quod finxere timent.* Lucan.

[b] *Vitam tibi iterum do, prius Hoſti, nunc inſidiatori, ex hodierno die inter nos incipiat amicitia, contendamus, utrum ego meliore fide vitam tibi dederim an tu mihi debeas.*

[c] *--Exinde habens Cinnam fideliſſimum, factuſque eſt Cinnæ ſolus Hæres.* Sueton. vit. Aug.

Friend

Friend than *Cinna*, while he lived; and when he dyed, *Cinna* made him his *sole Heir*. 'Tis the rustiness of the Lock, that makes the Key of *Morality* to open our minds to it so harshly; if there be any thing of *Severity* in it, 'tis our minds are in fault, that (as *Tacitus* speaks of the *Armenians* a) are unstedfast and loose, and rather *impatient of Government*, *than in true Liberty*, (as *Livy* speaks of the people of *Rome* b) they will be either *Slaves*, or *Lords*. *Liberty*, which is between both, they cannot either enough despise it, or enjoy it. And (as the other makes *Galba* to speak in his Oration at the adopting of *Piso* c), Thou art to govern a people that can brook neither entire *Servitude*, nor entire *Liberty*; nor capable of having *all*, or *nothing* granted them d: If not the becomingness, certainly the security we have in a collected *composed staidness*, will abundantly outweigh the utmost facilness of a scattered unguarded *loosness*. Quiet and even sitting in

a *Incerti solutiq; & magis sine domino quam in libertate.* Tacit.

b *Aut servit humiliter, aut superbe dominatur; libertatem quæ media est neque spernere, satis nec habere sciunt.* Liv.

c *Imperaturus es hominibus qui nec totam libertatem, nec totam servitutem pati possunt.* Tac.

d *Seu nihil seu omnia concedentur in ancipiti Republica.* Idem.

in a Boat, ſecures it beſt from ſinking. *Solomon* (no leſs than the *Poet*[a]) tells us, that the *compoſed modeſty* of a contracted *brow*, ſcatters much of evil. A man's eyes ſhould be his Centinels, not Spyes. Where the Windows lye open, Birds quickly make a foul Houſe. When King *Antigonus* heard of *ſevere* Zeno's death, (fetching a great ſigh) he cryed out[b], *What a Theater have I loſt?* As *much* of *Severity* as will ſecure and guard a man from being ridden, made *cheap*, looked through, and laid open to the Worlds Landskip or Perſpective, *Morality* will not ſtick to own, and carry it (as *Seneca* would have) as a *Cato* in the boſome; but for that which hinders any juſt *freedom*, or *becoming mirth*, or manly complacence, it utterly *diſclaims*, as meerly impoſed by ſuch as would fain make an excuſe of their own ſlander; otherwiſe, *Morality* is neither of thoſe Kings (in the Fable) as far from being the Stork of *Severity*,

a *Et caſtigatæ collecta modeſtia frontis.*

b *Quale Theatrum perdidi?*

rity, as the Block of *Stupidity*. There is a humour in many (especially young men) to this purpose, of affecting much to be the *best*, and (as they would have it thought) the *wisest* of the company they keep, as aiming possibly at liberty, indulgence, and self-admiration therein: But let them take this for an experienced truth, That *he* that would be always the *best* man in the company he comes in, will quickly become the *worst* of any company he comes into.

CHAP.

CHAP. XXV.

Of the pretended Singularity of Moral Prudence.

WHat (ſays a *Fourth*) would you have me made the *Finger-butt* of every Fool? a *Noveliſt*, an *Opinioniſt*, a Heteroclite of Mankind, the World's Antipode? And what if all this? A multitude of men in miſery (ſays *Seneca*) is but an envious kind of Solace; and a multitude of men in *Error*, is then much more but an aggravative kind of *Excuſe:* if the way of *Vertue* be the leſs trodden, 'tis the leſs ſubject to either *dirt* or *duſt*. *Cicero* blames *Homer* (and juſtly) that inſtead of teaching *men* to live like the *gods*, he taught the *gods* to live like *men:* he made *Jupiter* an Adulterer, *Mars* a Quarreller, *Bacchus* a Drunkard, *&c.* Inſtead of making *Heaven* a *pattern to Earth*, he made that a *pattern* to Heaven. And how is it any whit

a leſs

a leſs Error, to make the *Heaven* of Virtue give it ſelf up to the conduct of the *Earth* of Cuſtom? To do things not becauſe they are *well*, but becauſe they are *done*; and as if we were weary of our *Reaſon*, to change it into meer *Example* [a]; and, as he ſpeaks, to drive on a *Trade* of Error from hand to hand, and (like ſilly ſheep) follow the next before us, and rather believe than try the way we take. How unſafe, unworthy is it of man (ſays another [b]) for a man to carry his *brains in other mens heads?* But how much more unworthy is it to carry them in other mens feet, and to let them (by Example inſtead of Reaſon) tread out to him his way in the wild Mazes of *Popular* Miſtake; and like men grown giddy at Sea, to think (the while) that 'tis the fix'd ſhoar that moves, and not the floating Veſſel they are in. An *affected Singularity*, and in Trifles, (I confeſs) 'tis but the *Adultery*,

a *Vivimus ad exempla, nec ratione componimur, ſed conſuetudine abducimur.* Sen

b *Nil pernicioſius quam ex alio ſapere*

tery, the *Pedantry* of *Morality*; but if the thing be ſerious, and the *ſingularity* without *affectation*, 'tis ſo far from being a juſt ſhame, that it is (indeed) the true *Gallantry* of *Vertue*, that dares enjoy and own its *ſingle* ſelf, and ſtand faſt amidſt the ſtream of the World's headieſt Current. 'Tis the Triumph the Poet gives the Mind of *Cato* over all *Cæſar*'s Conqueſts *, That it *ſtood* it *out*, when all the *World beſides* fell in either with, or under the Fortunes of the *Conqueror*. Was it any juſt ſhame to *Democritus*, that when the *Abderites* (his Citizens) ſue for *Hippocrates* to cure him of his miſtaken madneſs; he thereby gat from his Phyſician the Teſtimony, That he found all the City mad but *he*. Was it not juſtly laught at in *Alexander*, by the *Corinthians*, that he ſcorned the Office of a Burgeſs of their City, till he heard that *Bacchus* and *Hercules* were in their Regiſter. When *Phocion* had croſſed the ſtream of the other *Orators*, and ſpoken to the

* ---*Et cuncta terrarum ſubacta, præter atrocem animum.* Catonis.

the people what was honeſt, but diſpleaſing, one of thoſe his fellow-Orators told him [a], *If the people once grow enraged, they will kill thee*; ſo will they do by thee (ſaid *Phocion* [b]) *if ever they grow ſober.*

[a] *Si populus inſanierit, te occidet.*

[b] *.. Cui Phocion, te vero ſi ſapiet.*

What though a while Vertue *may ſadly float*
On Envy's Billows, yea, into the throat
Of Ruins *Gulf, ſometimes't may ſeem to ſink?*
Yet ſtill, in the end, (though Heaven may ſeem to wink
At her near wrack) how bravely doth ſhe bear
Above the Waves *of* Fortune, *and (ſtill) there*
Triumph *in ſpight of their ſpent* Froath, *aloof*
Wrapt in her own ſafe Laurel, *Thunder-proof.*
'Tis Virtue's Crown, that ſhe doth need no Bands
Nor Troops to Crown her, but her own clean hands.

She's

She's her own Champion, Herald,
Poet, Chronicler;
She is to her ſelf enough of Thea-
ter.
No Palace (may be,) a Paradice
ſhe has (at leaſt);
And though ſhe Revel *not, yet doth*
ſhe always Feaſt *.

* Prov. 15. 15.

THE

THE THIRD TREATISE.

CHAP. I.

Of Wiſdom *in general.*

BEfore I proceed to ſpeak of this third kind of *Wiſdom*, in this *Treatiſe*, I am to preface it with a *Premonition* or two: Firſt, Here is not intended a Body of Divinity, or any juſt Treatiſe of any of the particulars of it here toucht at, further than that which our ſubject, *Chriſtian Wiſdom*, in the excellency thereof, ſhines forth in them. Next, *Chriſtian Wiſdom*, and its Excellency, being the Subject, Human Authorities or Citations are not to be

be here expected. The Apostle
1 Cor. 2. 1 *Paul* writing hereof to them of *Corinth* (which for Human Learning, with *Athens*, made up the two Eyes of the World, as *Rome* and *Carthage* were said to make up the two Arms of it) would not make use (to set it forth) of any other Wisdom than its own,
1 Cor. 1. 12. and that in the *unmixed simplicity and sincerity of it*, (as he speaks)
1 Pet. 2. 2 that *sincere milk of the Word doth indeed best*, when *mingled with no-*
Heb. 4. 2. *thing* but *faith in the receiver*, (as he elsewhere speaks) otherwise it is well enough known to most men, how easie a thing it were (especially in this Subject) to abound that way, even to wantonness and surfeit. But this Sun needs no Candle.

Wisdom, it is Nature's Soul, the Soul's Eye, the Eye's Light, the Light's Sun, Heaven's Copy, Earth's Standard, Reason's Helm, Life's Guardian, Man's Glory, the Angel's Mirrour, God's Shadow
Psa. 104. 2 or Reflection; *He covers himself with it*, (says the *Psalmist*) *as with a gar-*

a garment. 'Tis *Wisdom* that makes man *Denizon* of the upper, *Regent* of the lower world, *Correspondent* of both. What Clods of moving-earth, steep'd to dirt in Phlegm, and kneaded into human shape, are men without it? how low do those men sink themselves? How much below their own *species* [Humanity] that do not so much as pursue it, no, not so much as admire or affect it?' Tis a wonder of what they are made! how they came into the world! what they do in it! If their souls came from God, he is *Wisdom* it 1 Cor. 1.
self; if their bodies from *Adam*, 30.
he would fain have been as *wise as* Gen. 3.1.
He: if they came into the world only on the Belly's Errand, 'tis no more than that of Flyes and Caterpillars; if on that of the Soul, why do they not pursue it higher than in purveyance for the body only? As if the Soul had no higher Ends or Offices, than to be the Body's Cook and Taylor, to study sawces and fashions for it. Our Souls were given us for

two

two great Ends, *Improvement*, and *Satisfaction*: and neither of them are any more attainable without *Wisdom*, than Sight or Hearing without Light or Air.

Wisdom, if we refer to the faculty, it comprehends two things, *Knowledg* to discern, and *Skill* to use: If to the object, two things likewise, *Importance*, and *Concernment*; and so it doth too, if to the End, *Attainableness*, and *Enjoyableness*; and all of them so many Screws or Pulleys to wind up the soul into a bent of desire after it; the Devil found this bent so strong in Paradise, as not being able to abate it, he strove to break it by over-bending; *Ye shall be as gods, knowing good and evil*: and even in that *strain* or *wrench* that he there gave it, there was something of a pursuit and attainment too of more of *Wisdom* than yet man had. The Devil knew that all Error is grounded in some mistaken Truth; even in that first and most malicious lye that ever was, there was something

Gen. 3. 5.

of

of a miſ-meant truth to bait it with, to make it the better to go off, and take. Man gat, by eating the forbidden fruit, *a knowledg of good and evil*, that he had not before; though not like that of Gods, as was promiſed; a knowledg of *good*, by the loſs of it; of *evil*, by the experience of it: if he knew them not more, yet he knew them more ways than he did before. Man before knew what was *crooked*, only by what was *right*: now he needs to go no further than his own heart and ſenſe, to feel it out in its ſelf by. Some trouble themſelves not a little about the way, how *God* and good *Angels* know evil, (his knowledg of things being by reflection in himſelf, theirs by intuition in him, (in whom there is nothing of evil) neither by experience): but whether he know evil as contained virtually, though not formally in his Juſtice, as the deſerv'd effect of it when offended; or in its oppoſite [*Good*]: or whether *Angels* know, as they

move without any *medium* or *deferent*, either of discourse or passage in the pursuit. We shall not need to determine, when we men speak of *God's Wisdom* and ways of knowing, or those of *Angels*, either our discourse, (for we go no higher as men, than that third way (of *Discourse*) and must only admire the other two of *Reflection* and *Intuition*) 'tis much what like that of Beggars among themselves met in a Barn, concerning what they would do were they Kings; one would lye in fresh straw every night up to the ears; a second would line his Bread an inch thick with Butter; a third make his Pottage swim as deep with Bacon; so do we but measure their abundance by our wants. 'Twill be enough therefore for us to speak (within our line) of *Human wisdom*, in which it being, as hath been said, the eye of the *Soul*, we shall best find what is requisite to it, by considering the way of the Body's *Eye*, in the discerning aright of its objects.

Now

Now in the Eye's distinct sight of any Object, three things are required: 1. A right *disposition* of the *Organ* or *Instrument*. 2. A right *position* of the *Object*. 3. A right *interposition* of the *medium* or *deferent*. In this right *disposition* of the *Organ*, two things are required: 1. A *vacancy* from any prepossession by the *Idea* or visible *species* of any other object. *Cast out the beam out of thine own eye,* (says our Saviour) *so shalt thou see clearly.* 2. An *intention* or fixedness of the *sight* on the *object*: a slight retortion or glance will not serve turn to see any thing distinctly. 'Tis so in the eye of the *soul* too; nothing precipitates more into a prejudice, than prepossession by some other *object*: *A man having separated himself,* (says *Solomon*) *seeketh and intermeddleth with wisdom.* There is a disease in the body's eye, which Physicians call a *Glaucum*, whereby the eye floating with a greyish humour, sees every thing grey; and 'tis no less incident to this *Eye* of the

Matt. 7. 5.

Pro. 18. 1.

Soul. Again, for the other *requisite* of *fixedness* and *intention*, 'tis with this the Soul's eye, in seeing its object distinctly, as with that of the Body, in seeing a Starr through an *Optick* Glass, 'tis a great while before it can be found, and 'tis a greater difficulty not to lose sight of it when found, without an intentive *fixedness* both in eye and hand. Secondly, In a right position of the object to the Body's eye, two things are likewise required, *Proportion* and *Posture*. 1. A right proportion: The Sun in its own body so much exceeds the innate light of the Body's eye, that 'tis easier and safer seen in its reflection on the water, than in its self. 'Tis so in this the Soul's eye too; the *Wisdom* and *Majesty* of the *Godhead* are better seen to it, let down more into a proportion with it in the Word, either written or incarnate. And 2*dly*, for Posture; as the object to the Body's eye should not be either too far off, or too near the Organ, but so as it have

have a convenient space to collect the *species* or rays; so should it not be *oblique*, or (as they call it) *fugient*. Lay the best drawn Picture before the eye, though but a few yards off, flat upon the ground, and it discerns little more in it than a piece of slubbred Canvase, set it upright at the same distance, and you see it exactly: so, would we apply our selves *to wisdom in the numbring of our days*, or Psal. 90. 12. perusing our *evidences* to *salvation*, set them not at too great a distance by delaying our reckoning, or too near by presuming (as many do) that we are in full possession, or sure enough: look not on either of them *obliquely*, as *fugient objects*; but set them up to this eye of the soul in their full *dimensions*. Lastly, In the right *interposition* of the *deferent* or *medium*, two things are also required, *Clearness* and *Entireness*: 1. If the *deferent* be not *clear* and *diaphanous* to the Body's eye, all the other requisites will not serve to make a distinct sight; let a Curtain, or but a Mist

be drawn between the *eye* and *object*; and 'tis neither the right disposition of the one, or right position of the other, will serve turn. And 2*dly*, for *entireness* and *wholeness* of the *medium*, 'tis no less necessary: A *broken* or *piecened medium*, will render the object but broken and floating; put a staff into the water, and the breaking off the *species* where the Air and Water meet, will by their unequal perviousness make the staff seem ragged and broken: and 'tis no less so too in the Soul's sight; if the object be *Divine Truth*, let the *medium* not be *conjectural* and *ambiguous*, but the
2 Cor. 2. 4. *clear evidence and demonstration of the Spirit:* nor may we here piecen out the *medium*, to eek out
Matt. 16. 17. *faith* with, with *sence* or *fancy*, *Opinion*, *Faction*, or *Interest*; *Flesh and blood will not help to reveal it.* Such *mediums* will but make up such an *Optick Glass*, as if we look through it, the Devil will have the holding it: Would we look through it on the things of the

the World, he will be sure to hold us the *multiplying* end, and represent them great and at hand; but if on the things of Heaven he cunningly shifts the Glass, and turns the *contracting* end to the eye, representing them a great way off, inconsiderable and uncertain. This generally premised, we proceed to particulars. *And first of Christian Wisdom.*

CHAP. II.

Of Christian Wisdom.

ONe of the greatest Prejudices against *Religion* (*specially* among such as are of better parts) 'tis, that as there is but little of *reputation* or *advantage* by it, so that there is not much of *conceit* or *wit* in it. The discovery of this folly, is the whole *design* of the ensuing *Treatise*, which here begins.

The greatest *Wisdom* is seen in bringing things about of the greatest *difficulty*; and the greatest

difficulty is the bringing into one, things of the greatest *distance* and *disproportion*. Now nothing holds a greater both *distance* and *disproportion* with God, than *sinful man*. *God* is a pure *Spirit*; the Devils, though impure, yet are they still *spirits*. *Beasts*, though not *spirits*, yet are they not sinfully impure; man is both; *That which is born of the flesh, is flesh*; and, *Who can bring a clean thing out of an unclean?* Man in his fall, by affecting more *Wisdom* than he had, gave to that which he had, three great *wounds* or *maims*, *Ignorance*, *Error*, and *Confusion*; and 'tis worth the observation, and that not without just admiration, to consider how high the poor sparks of that *Wisdom*, which the fall left in man, have blown themselves up, even to so much of flame and light, as not only to discover those defects, but to point at something of supply too. *Logick*, whose office it is to retrive cold fled Reason, and relieve it by her three *parts*, offers (at least) at a *supply*. The

Joh 3. 6.
Job 13. 4.

first

first part, that of *Notions*, both *simple* and *complexed* into *Propositions*, offers to relieve our *Ignorance*. The *second part*, that of *Syllogisms* and *Demonstrations* to refute our *Error*. The *third part*, that of *Method* to reduce our *confusedness*. But (alas!) how far short of the decay and loss falls this supply? 'tis *spiritual wisdom*, that unto *salvation*, that we have more especially lost; and can *Logick* herein relieve us? the *wisdom of the flesh* is (here) no better than *enmity*; 'tis a *Logical service* indeed (as the Apostle calls it) that is required; but it must be the *eternal Logos in whom are hid all the Treasures of Wisdom* (as the same Apostle speaks) that must restore this; and that He not only (with *Logick*) offers at, but by his three great *Offices* performs: his *Prophecy*, that enlightens our *Ignorance*; his *Priesthood*, that expiates our *Error*; and his *Kingdom*, that reduces into order our *confusedness*. So as this our *Wisdom*, now in all three, the *Prophetick perspicacity*, the *Priestly sufficiency*,

2 Tim. 3. 15. Rom. 8. 7. Rom. 12. 1. Col. 2. 3.

ency, and *Kingly efficacy* of it, have all their ſtanding-offices, and are
John 10. in a better hand than *Adams* was,
21. (at beſt) a hand *out of which none can pluck it*, and in which none can betray it. The *Scriptures* ſpeak of three things, which they more eſpecially call *hidden Wiſdom*, *Treaſure* and *Life*, and they are all found in theſe three *Offices*; our *Wiſdom* in his *Prophecy*, our *Treaſure* in his *Prieſthood*, and our *Life* in his *Kingdom*, and what is ſo *hidden*, muſt needs be both very *precious*, and very *ſafe*.

And as the work of bringing this *difficulty* about, is juſtly in
Iſa. 28. 12. Scripture call'd *great* and *wonder-*
Pſal. 107. *ful*; great in *contrivance*, *How won-*
15. *derful are thy thoughts to us-ward!*
Pſal. 40. 5 (ſays the *Pſalmiſt*): great in *per-*
Rev. 12. 1 *formance*; 'tis ſtill *a great wonder in Heaven* (ſays the Apoſtle): great in *importance*; 'tis no *vain thing*,
Deut. 32. *It is our life* (ſays *Moſes*). So is
47. the *way* no leſs great and *wonderful* than the *work* it ſelf; 'tis a bringing *God* and *man* together, by a putting them further aſunder, (like

(like *Eaſt* and *Weſt*, meeting again at length by their removal): 'tis by an *exalting God*, and a *humbling man*. God is high; exalt man, and he is ſtill further off: humble man, and though God be thereby more exalted, yet is he withall brought more near him. Had it been man's wiſdom, 'twould never have found out this way; the *pride* of man's *Wiſdom* would never have ſo beaten down man, and the *folly* of it would never have ſo exalted *God*. Herein is the *excellency* of this *Wiſdom* of *Chriſtian Religion*; there is none that doth ſo *exalt God*, and *humble man*, and yet bring them (thus) nearer together, by ſtill more *exalting* the *higher*, and *humbling* the *lower* of them, as this. Other *Religions* ſtrive at bringing this *difficulty* about, and *diſtance* together, a quite contrary way, *viz.* by *exalting man* to *God*, and humbling *God* to *man*. That of *Gentiliſm* firſt advances men to *Deities*; and when it has made them *gods*, brings down thoſe *gods* again, to play the

the *men* in Murders, Thefts, and Rapes. The *Turks Religion* knows no other way to make *God* happy, but by making Him to take a Body (at least) at the *Resurrection*, that he may enjoy among them a dirty Paradise of their own fancying, as if there were no other *Heaven* but that of a *Seraglio*. And 'tis that, they especially upbraid *Christian Religion* with, that by enjoining men *humbleness* and *meekness*, it *emasculates* and *dis-sinews* their *minds*, and makes them (so) the more unlike (they say) to God, Cow-herds. And among those that do not altogether deny *Christian Religion*, but adulterate it; That of *Papists*, what doth it, by their praying to, and worshipping of *Saints*, but make them (upon the matter) *gods*; and by their Doctrine of *Perfection*, *Infallibility*, *Merit*, *Indulgences*, but bring down *God* to be a debtor to man, and exalt man to a *Deity*? for, *Who can* Matt. 2. 7. *forgive sins*, *save God only*? That of *Arminians* and *Socinians*, what doth it but exalt man's *Will* and *Reason*,

Reason, and make *God's Decrees*, and *Grace*, and *Mysteries*, to stoop to them? That of the *Antinomians*, what doth it but make *Man* his own *God* and *Law-maker*, if not utterly *lawless*? and make *God's free-grace* to *disoblige man* from all *duty*, as if *Grace* could not admit so much as of *gratitude*; or *man* were not enough *exalted* by it, if he were but *humbled* to any *rule* of service in it? That of the *Familists*, and their off-spring, to bring this *difficulty* about, and *distance* together, goes roundler to work; and besides their doctrines of *mans perfection*, *infallibility*, and *personal union with God*, in plain terms *deifie man*, and give *God* little more of any Being at all, but what he hath in *man* (as they express it) *Godded* and *Christed*.

'Twere much to be desired, that such (at least) as cannot look into all the controversies that are about *Religions*, would but examine it by the first *Gospel-Copy* of it, that given forth by the *Angels* at the *birth* of our blessed *Saviour*,

Glory

Luk.2.14 *Glory to God on high, peace on earth, and good-will towards men*; that *Religion* (questionless) hath most of Divine both *Wisdom* and *Truth*, that gives *God* most *glory*, *Earth* most *peace*, and most assurance of God's *good-will* to *men*.

Now whether that Religion that gives the *glory* of a *Deity* to *man*, by *Divine Worship*, *Invocation*, *Merit*, *Perfection*, *Infallibility*, *Supremacy*, *Universality*, *Authority* above *Scriptures*; or that which reserves them all to *God* as incommunicably *His*, give most *glory* to *God*? 'Tis not hard to judg. Whether that *Religion* that dissolves all *Oaths*, *Engagements*, *Relations*, between Prince and Subject, Father and Son, Man and Wife, and universally between man and man, if either the one side may be branded with pretence of *Heresie*, or the other warranted by that of *Piety*, or that which holds them indissoluble by any Power on Earth (because made to *God*) gives *Earth* most *peace*, 'tis no less
2 Chron. 36.13 easie to determine: *Zedekiah* certainly

tainly found not his Oath ſo eaſily avoidable, though he ſware to *Nebuchadnezzar*, an *Infidel* and *Tyrant*. Laſtly, Whether that *Religion* that denies all *aſſurance of ſalvation*, certainty of any *decreed election* to, or *final perſeverance in grace*, that evacuates the *authority* and *teſtimony* of God's *Spirit* ſpeaking to the *Conſcience* in his *Word*, and reſolves all either into that of the *Church*, and makes that *Church* virtually *one man*, the pretended viſible *Head* of it, or into *unwritten Traditions*, *Revelations*, *Illapſes*, and *Enthuſiaſms*, and that lays the diſtinguiſhing *efficacy of Gods Grace*, on the hazzard of *mans choice*, by the naturally free ſelf-ſufficiency of his *Will?* That meaſures the truth of all Divine *Myſteries* of Faith, by human *reaſon*; and the bond of all human *duties* of life, by a like ſelf-ſufficiency of *inward light or love*, or other pretended *motions* of *Spirit*, without any recourſe *unto the Law* and *Teſtimonies*, or that which (with the Apoſtle) makes in all Iſa. 8. 20. 2 Tim. 2. 19.

the

2 Cor. 11. 9. Rom. 7. 25. *the foundation of God only sure, the Grace of God only sufficient*, and efficacious to salvation; the Power, and Truth, and Law of God, only to ground Faith and Duty on, gives most *assurance of good-will towards men?* The judgment is of no greater difficulty than of the other two. 'Twere easie thus to run through all or most of the other differences between *Religions*, but that I hasten to what is intended, *The excellency of Christian wisdom*, in bringing about through all *difficulties* its great Ends, which is that which next follows.

CHAP. III.

Of the End of Christian Wisdom.

THE highest *End* of *Christian Wisdom*, is the *Author*'s glory, or rather *himself*, (for the *End* always implying *perfection*, his highest *End* can be no other) but *that* (being the *universal End* of all things, and that which all

Wisdom

Wisdom besides, of flesh, world, and devil, is made in spight of them to serve to) is not so properly here to be spoken of. The more immediate *End* of *Christian Wisdom*, 'tis the Christian's *happiness*, or rather (to speak in Scripture-phrase) his *blessedness*; and it consists in two things, *Reconciliation*, and *Communion*; *Attonement* with *God*, and *enjoyment* of *him*. *Blessed is the man to whom the Lord imputes no sin:* and, *Blessed is he whom thou causest to come unto thee*, (says the *Psalmist*) of both of them. Psa. 32. 2. Psal. 65. 4

Two things, since mans first fall, of so great difficulty, that if every man were *wise as an Angel of God*, and every such *Angel* a *Seraphim*, a *flame* of celestial, both *light* of *knowledg*, and *heat* of *love*, (as the name imports) they could all (together) never have found out a *mean* to, or scarce have fairly aim'd at such an *End* as this is; they must all have said (with *David*) *Such knowledg is too excellent for me, I cannot attain unto it*. A sinner's Ps. 139. 6.

recon-

reconcilement to God, 'tis that *peace*
Phil. 4. 7. *which passes all understanding*, save
that of the *Maker*. *Angels* are now
Heb. 1. 14 indeed *ministring spirits to the heirs*
of salvation; but before made *heirs*
of this *Wisdom*, we read of nothing
in the hand of any of them, but a
Gen. 3. 24 *flaming sword to keep man from the*
tree of life. This is a *Wisdom* which
1 Pet. 1. the *Angels* (now made known) *al-*
12 *ways desire to look into* with admi-
ration, they have never enough of
it; the *Devils* themselves look in-
Mat. 8. 29 to it with *envy*; they cry out, *We*
Mar. 1. 24 *know thee who thou art; but what*
have we to do with thee? The *An-*
gels have no *need* of it, the *Devils*
have no *hope* by it, yet can neither
of them give over gazing on it,
with continual wonder; it dazled
the *Sun* to look on it, when a
working, shook the *Earth*, clave
Matth. 18. the *Rocks*, rent the *vail*, rais'd
31. the *dead*, bowed the *Heavens* into
astonishment. *Son* (says our Sa-
Matt. 9. 2. viour to the *Paralytick*) *thy sins*
are forgiven thee; he lay in as sad
a condition as could be well ima-
gined, helplesly *bedrid*, yet this
weighed

weighed down all with comfort, that his *sins* were *forgiven*, and his *atonement* made.

We read of several *Reconciliations* in Scripture, between *Jacob* and *Esau*, the *Father* and the *Prodigal*, *Philemon* and *Onesimus*; but what are they all to this? *Jacob* brought his *Present* with him, the *Prodigal* brought *Himself*, *Onesimus* a *Satisfaction*, under good *Security* of hand and seal: here, if any *satisfaction*, it must be made by the *offended* party, the other in himself stands still out a *Rebel*, a *Traitor*, an *Apostate* to the utmost. When *Augustus* had by Proclamation promised a thousand Philippins to him that should bring him the Head of that famous *Spanish* Pirate, *Corocotta*, he himself knowing the Emperor's mild and pleasant vein, brought it, and presented it, and was pardoned and rewarded. When *Parmenio* had writ a long Letter to *Alexander*, charging his Mother *Olympia* with several *Treasons*; Doth not *Parmenio* know (said *Alexander*) that

Gen. 33. 4
Luc. 15. 20.
Phil. 18.

that one tear of a Mother is able to blot out the whole charge of this his long Epistle? But here the Traitor doth not so much as bring in his own *Head*, or so much as one *tear* out of it, to expiate the guilt with; there was never any breach so wide, guilt so deep, treason so high, *Traitor* so low sunk into despight, as here; and therefore no marvel if never such a *Reconciliation*.

The other thing above-mentioned, that goes to make up a Christian's *happiness* or *blessedness*, 'tis *enjoyment* of *God:* This hath two degrees, the one (above) of *glory*; the other (here) of *grace:* that of *glory*, 'tis such as cannot *enter*
1 Cor. 2. 9 *into the heart of man*, he must *enter*
Mat. 25. 23. *into it*; *Enter thou into the joy of thy Master:* he shall be there in the full possession of all, and yet be still a *entring* into more; 'tis there still a *new eternity*, and an *eternal newness*. *Love* and *joy do* (they say) between them, make a *Musician*; he is never weary there of that eternal *Circle* of still *looking*

ing ſo as ſtill to *love*; and ſtill *loving* ſo as ſtill to *laud*; and ſtill *lauding* ſo as ſtill to *ſing*; and ſtill *ſinging* ſo as ſtill to *look*, and *love*, and *laud*, and *ſing* a-new. There *Faith* becomes *Viſion*, *Hope apprehenſion*, *Love fruition*, and yet ſtill *love* too, and more *love* than either *faith* could believe, or *hope* expect, and therefore without any *ſatiety*, or *wearineſs*; there is *peace* without *faction*, *beauty* without *danger*, *glory* without *vanity*, *felicity* without *envy*. I know not whether I may ſafely ſay with the *School-men*, that the enjoyment there is, *The participation of that uncreated light, wherein God through all eternity ſees, and loves, and enjoys himſelf.*

However, 'tis not ſo much our *ſubject* (here) as that other *degree* of *enjoyment* and *communion* by Grace.

This is no leſs a wonder neither, and ſpeaks no leſs the Divinity of that *Wiſdom* that contrives and works it. That a Cloud and Light ſhould make one Rainbow,

bow, that Light and Heat should make a Sun-beam, that Blood and Spirits should fill one Artery, that the Soul and Body make one person, are no small wonders, specially if we enquire by what Tatches and Hindges they are held together: but how the *Spirit of God*, and a *Clod of Earth*, in man can make one Member in the same Mystical Body, 'tis a far greater. That he who was not
1 Kings 8. 27. *contained in the Heaven of Heavens*, should yet be contain'd in the narrow Womb of the Virgin, is such a mystery as nothing but a Divine Faith can reach it; and yet in that union of Natures so distinct and different, there was in neither of them any thing of *sin* to hinder, as here. *Sarah* and her Maid *Hagar* cannot dwell in the same House; *Leah* and *Rachel* (though Sisters) not in the same Tent; *Eteocles* and *Polinyces* (though Brothers) their dead bodies burnt, cannot join in the same flame or smoak; and yet that the spirit and flesh in a Christian, though

though they always *lust one against another*, should dwell in the same heart, when *in the flesh* (as the Apostle complains) *there dwells nothing that is good*; and in *Gods Spirit* (as the *Psalmist*) *dwells nothing that is evil*; and yet they *dwell* one with another, nay, *one in another*. Gal. 5. 17. Rom. 7. 18. Psal. 5. 4. 1 Joh. 4. 15 3. 24.

Nature seems to offer at something like it, in fire and water within the same Cloud, but they quickly part and break asunder. *Art* seems to strive at it, representing a *Devil* and an *Angel* in the same *Picture*, to the eye that looks several ways on it; but the interfolded Plaits being stretched out, there remains nothing by their dismingled confusion of either. *Miracle* it self seems to fall short of it; the *water turned into wine*, was no longer water; and the *rod turned into a Serpent*, and *back again into a rod*, was not both together. The Fire and Bush seem to come neerest it; but as the fire did not consume the Bush, so it did not remain or make any alteration in it, as in this. John 2. 3. Exod. 4 3

The

The *Apostle* seems much to strive at finding out somewhat to reach this *communion*, and to relieve and supply in it what is wanting in one instance by another; Four he more especially makes use of; 1. That of the *foundation* and *building*. 2. Of the *root* and *branches*. 3. Of the *head* and *members*. 4. of the *husbband* and *wife*. The *foundation* gives to the building *support* and *heigth*, answerable to the foundation; the building may take height as well as strength but it affords not to the building *influence* and *growth*, and therefore he changes that into that of the *root* and *branches* or rather puts them both together *rooted and built up in him*: But neither doth this of the *root* and *branches* reach home; for, though the *root* give not only (as the foundation) *support* and *heigth*, but *influence* and *growth* too; yet doth it not give the branches *sense* and *motion*, and therefore he adds that of the *head* and *members*, and yet neither will that reach, for, though the *head* afford the *members*

1 Cor. 3. 9
Eph. 3. 17
Col. 2. 7.
1 Cor. 12. 12.

bers support and *stature*, *influence* and *growth*, and *sense* and *motion* too; yet doth it not afford all these to the members *immediately*, and by consent; the *head* is tied to the foot by many intervening *members*, and they make one *body* by a *natural necessity*, not *voluntary consent*; should the head chuse the foot, 'twould (may be) take a sounder; if the foot the head, 'twould (may be) chuse a soberer; and therefore he betakes him to that of the *Husband* and *Wife*, there's *immediateness*, she lies in his bosome and *consent* too (the very ground of Marriage); yet is not this *communion* between *Husband* and *Wife inseparable*, no nor Eph. 6. 23
unsuitable neither in both; the Parties they are both sinful *branches* of the same *root*, and no marvel then if apt to be folded again together by a suitable consent. But here in this *communion* between life and death, purity and putrefaction, spirit and flesh, the spirit affords not only *support* and *height*, 'tis a *foundation not only sure to* Mat. 7. 25

support against floods and storms here below, but *a foundation* (as the
1 Tim. 6. 19 Apostle hath it) *to take hold of eternal life by:* nor only *influence* and *growth*, as a *spirit of quickning*, and *growing up into Christ* (as the same Apostle): nor only *sense* and
Rom. 8. 26. *motion, feeling and helping our infirmities*, and *leading us into truth* (as the same Apostle also): nor doth it all this *immediately* only, and by *consent*, as *immediately touched with those infirmities*, and the *Spirit* and the *Bride consenting in*
Rev. 22. 17 *one, Come* (as another Apostle hath it): but however unsuitable the parts are, it doth all this *inseparably*; death, no nor disloyalty it self, breaks not this *communion* when once made; so strong is the *bond of peace* in which this unity of the spirit is, even the *bodies* that were ever in it, even when *dead, sleep in the Lord.* So then these two, *Reconciliation* and *Communion*, are the two great *Ends* of this *Wisdom*; the *Means* whereby it attains them, will appear no less wonderful neither, and they are the

the *New Covenant*, and the *New Birth*, which next follow.

CHAP. IV.

Of the New Covenant, or Covenant of Grace, the means of Reconciliation or Atonement with God.

GOD by that infinitely supream Authority of his over all his works, might have dealt with man as with all the other inferior creatures, in a way of absolute *soveraignty* and *dominion*, by a Law, such as *the Sun knoweth his going down by, and the Moon her seasons:* but as he requires from every thing which he hath given a Being to, a service answerable to that its Being, so he deals with all in order to that service, according to that several way or degree of Being which he hath given. He hath given *man* a *reasonable Being*, and therefore requires of him a *reasonable service*, and so works upon his reason to quicken it unto that service in a rational

Psal. 136. 8.

Rom. 12. 2.

way, by Motives and Inducements, such as are fit to take his *reason* with, in *promises* and *threatnings*, with *rewards* and *punishments* annext to the keeping or breaking of a mutual stipulation or *Covenant* made between him and man, which if man keep, *he shall live therein*; if break, *he shall dye the death.*

Gen. 3.

But 'twill be said, this *Covenant* man long since broke, and by breaking, utterly lost that ability which he had at first making it, to have kept it; and can a *Covenant* now (by which that breach of sin, and death, and disability came in) make *any atonement or reconciliation?* God is the same God still, and man is faln not only from that first agreement, but from all ability of repairing that breach, or in all likelihood from closing with that same just and holy God in any other. And though man be so faln, the *Law* of *God*, the rule of his *Justice* and *Holiness* is not, *not a jot of it is perished*; 'tis still (as the Apostle calls it) *just*, *and good*,

Mat. 5. 18.
Rom 8. 1.

good, and holy; and yet as just and holy as it is, it is become now so *weak through the flesh*, that it *makes nothing perfect*; nay, 'tis *the strength of sin*; and were it not for it, there would be *no transgression*, nor *death*, nor *condemnation*; for 'tis call'd the *ministration* of all three. True, and yet (however) such is the depth of this *Divine Wisdom*, that it hath contrived a Covenant able to reconcile fain lost man, and to a better and surer estate of *atonement* with the same *just* and *holy God*, than ever; that first *Covenant* made with the *first man Adam, who was made a living soul*, yet *of the earth earthly*, was a *Covenant* of the hand, or work; this made with the *second man Christ*, who *was a quickning Spirit*, and *the Lord from Heaven*, (for the Scriptures, of all mankind, takes notice of no more Original Covenants but those two) is a *Covenant* of the *heart* and *will*; that therefore ran thus, *Do this and live*: this, *Believe on the Lord Jesus, and thou shalt be saved.* Those

1 Cor 15. 56
Ro. 4. 15.
2 Cor. 3. 9
1 Cor. 15. 45.

that treat of Covenants, distinguish them into three sorts, *Covenants* of *Peace* or *Friendship*, of *Commerce* or *Trade*, and of *Help* or mutual *Assistance*. The first Covenant with the first man, 'twas of the first two sorts, but not of the third; it promised no *help* or *assistance* to keep it with, as this doth. In this, God hath *laid help upon one that is mighty*, help enough to make up the breach of the first *Covenant*, by paying the *penalty* of it, *death*; and to make out in us the terms of this second one, by enabling to the condition of it, *Faith*; and that so fully, that it doth not so much avoid, as satisfie the condition of the first *Covenant* neither, both in the doing the *work* of it, *obedience*, and suffering the *penalty* of it, *death*; nor is hereby the condition of this second Covenant only enjoined, but secured, by promise as well of the condition of it, *Faith*, as of the *reward* of it, *Life*. So as hereby even that first *Covenant* is not so much cancelled as amended; and there-

Amicitiæ. Comercii. Auxilii.

Isa. 10.

therefore is it that the Apostle calls it *a better Covenant established upon better promises*, and a *New Covenant* brought into supply the faultiness of that *Old one*, faulty (as he expounds himself elsewhere) not in it self, for on Gods part it still remains *good and just and holy*, but faulty, that is, *weak through the flesh*, as not able now in mans corrupt estate to bring him to the life it promises, by performance of the condition it requires. And he calls it *new* too, not only in opposition to that *old* one made with *Adam* at first, but now under the Gospel new also, in opposition to that old dark way of its representation by types to the fathers at *Horeb*, for otherwise that (in the substance of it) was this same new Covenant established upon promises of mercy, and in *the hands of a Mediator*, neither of which had that first *Covenant* of works any thing to do with. But it will possibly be said, what need of two *Covenants*? Could not God as

Heb. 8. 6.

Rom. 8. 3.

Gal. 3. 19.

well have secured the *condition* of the first *Covenant*, by assisting *Adam* with Grace to the performance of it, and perseverance in it, and have spared this *Wisdom* from the contrivance of this second one? 'Tis true, he might; but how then would this *wisdom* have so appeared in the repair of that vast breach of that first one, or Gods *love* in the sending his Son about it, or his *justice* or *power* in the triumph of them all over the Devils malice or advantage *by* it? his attributes are all seconds one to another, his *mercy* imployes his *power*, his *power* backs his *truth*, his *truth* his *justice*, and they all imploy his *wisdom*, and his *wisdom* orders all of them to his *glory*. But then, it may be said, why might not that first *Covenant* have been spared, and this second one have serv'd turn for both? Wisdom, though it can contrive and use them when there is need, yet 'tis seldom put upon supplies or reliefs; they seem to imply some want of fore-sight: the more skil-

skilful the workman, the fewer the chips, and by-blows; what other seems it then (as *Solomon* speaks) *to send a messenger and cut off his legs*, thus to put a *Covenant* on man (at first) that he was not able to keep? True, if that disability had been from *God*, and not from *man* himself; but when God gave him that first *Covenant*, the condition of it was the measure of mans ability, as well as *duty*, since it is the measure of his *duty* only, and *engagement*: yet so as by bidding self-disabled *man* to do what in that *Covenant* he commanded, he doth not (as *Arminians* cavil) upbraid or mock man, but thereby let him see whence he is fallen, and whither he must now fly for supply, both for performance of what that first Covenant required, and this accepts of: and that otherwise he is no better then under that first one still, nor could that main *end* of *Christian wisdom*, *viz.* *Attonement* or *reconciliation* have been attain'd, without a breach first, nor Prov. 26. 6.

that breach without a former Covenant.

But why then should this *New Covenant* have come in so slowly, and by such gradual approaches and different representations, from the first promise of it in *that* Gen. 3. *seed of the woman to break the serpents head*, to that *fulness of time* (the Apostle speaks of) in which it was exhibited? 'Twas fit that Mal. 4. 2. this *Sun* of *righteousness* should have many Day-*Stars* to usher it in with, and to prepare a way to the worlds both attendance and faith; there was at first *light* created three *days* before the *Sun*, and 'twas fit that a dawning and twilight should be in the world before the coming in of this *Sun of righteousness*; yet was he in the *virtue* and *merit* of that his *everlasting righteousness* (as the Prophet calls it) in all Ages before, not only Heb. 7. 25. *ever living to make intercession for his*, but a *Lamb slain for them from the* Rev. 13. 8. *foundation of the world.*

We see the *means* (in the general) *conducing* to the attainment of the first

first part of the *end* of *Christian Religion*, mans *Reconcilement to God*, to be full of *wisdom*; and the Branches of this great *mean*, the *new Covenant* will appear no less full and wonderful in it neither: and they are four, the usual main parts of every *Covenant*, or but *Conveyance* among men, as will appear by looking into our ordinary *Leases* or *Assignments*, *viz.* 1. The *Parties* that Covenant. 2. The *Consideration* paid or secured. 3. The *Conditions* to be performed; and 4. The *Tenor* or *Grant* in which it runs, the *Habendum* to be enjoyed by it; all which we have in that one place of the Apostle to the *Hebrews*, *This is the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my Laws into their hearts, and write them in their inward parts, and I will be to them a God and they shall be to me a People.* Heb. 8. 10. *I*, and the *house of Israel*, there are the *Parties*; *after those dayes*, *i. e.* of Types and shadows, when the substance of them, Christ is come, there's the

Con-

Consideration; *I will write my Laws in their hearts*, there's the *condition*; I will be *to them a God and they to me a people* there's the *Grant* or *Habendum*: of which in their order.

CHAP. V.

Of the Covenanting Parties in this New Covenant.

IN all *Covenants* there are at least two *parties*; and in all *reconciliatory* ones, there are the *offended* and *offending party*; (a *Mediator is* Gal. 3. 20. *not a Mediator of one*). The *offended party* here is *God*; in him we are to enquire what it is that is more especially offended, and must have satisfaction. There are in God two *attributes* that are more especially *offended*, his *Justice* and his *Holiness*; *David* puts them both Psal. 145. 17. together, *just in all his ways*, *holy in all his works*. All that is in God is God, there is nothing in him (to speak properly) of mixture, composition, or variety; he is a pure

pure intire act of Being, wholly in and of Himſelf. We aſcribe *Attributes* to him only for our better capacity and apprehenſion of what he is, and that by a threefold way of diſcovery. Firſt, By that of *cauſality*; whatever we ſee good in the Creature, we look upon Him as the Cauſe and Fountain of that, and conſequently more good than what he ſo produces, wherein there is at beſt much of mixture and allay; ſo we call Him *Wiſe*, *Gracious*, *Bleſſed*. The ſecond way is by *negation*, or denying whatever argues imperfection in the Creature, to be any way in him; ſo we call him *Infinite*, *Immortal*, *Impaſſible*. The third way is by *tranſcendency*, attributing to him what is excellent in the Creature, infinitely heightned beyond any created capacity of enjoyment: ſo we aſcribe to him *Life*, *Affections*, and *Underſtanding*; when as all theſe *Attributes* are but himſelf, and comprehenſively but his ſame *Goodneſs*, only varied to the ſeveral

ral conditions of the object. This *Goodness* of his when it meets with a distressed creature, 'tis call'd his *Pity*; when with a needy creature, 'tis call'd his *Bounty*; when with an undeserving creature, 'tis call'd his *Grace*; when with a guilty creature, 'tis call'd his *Justice*; when with a penitent creature, his *Mercy*; when with a regenerate one, his *Holiness*. Now, though all that is in God, be offended *by sin* (which is the *offence*) yet more especially these two *Attributes*, his *Justice* and *Holiness*, his Equity and Purity, are more especially offended by it. God's *Mercy* is rather said to be above sin, his *Pity* upon it, his *Wisdom* and *Power* beyond it; but his *Justice* and *Holiness* seem more diametrically, and (as we use to say) point-blank against it; the *face of God* in both of them is said to be *against those that do evil*. These two then, his *Justice* and *Holiness*, are the two *Attributes* that are more especially *offended*, and must before *reconciliation* have satisfaction: all the

Psal. 34. 16

1 Pet. 3. 12

rest

reſt ſeem rather to contribute towards the ſatisfaction, than to receive it. *Juſtice* is either *commutative*, or *diſtributive*; *commutative* Juſtice conſiſts in the right proportion held between giving and taking; this the infinite Self-ſufficiency of God is not capable of; *Who hath given to the Lord, and it ſhall be recompenced to him again?* and, *Can a man be profitable to God?* (ſays *Eliphas* to *Job*) *Lord*, (ſays *David*) *my goodneſs extends not unto thee.* Rom. 11. 35 Job 22. 2. Pſal. 16. 2

Diſtributive Juſtice conſiſts in giving every one his due: this God owns and challenges; *Shall not he that pondereth the heart, render every one according to his works?* *Shall not the Judg of all the earth do right* (ſays *Abraham* in the behalf of *Sodom*)? This *Juſtice* of God is that whereby (I dare not ſay) he is *bound*, becauſe that may imply a Coercive Power, and that in the hand of a Superior; but whereby (I may boldly ſay) he cannot but puniſh ſin wherever he finds it under the *guilt of it*. Prov. 24. 12 Gen. 18. 25

The Apoſtle ſays, *God who cannot lye,* Tit. 1. 2.

lye, and *who cannot deny himself*: and his *Justice*, 'tis himself; yet is it not to be denied, but that God by that infinite and absolute *Sovereignty* of his over all his Creatures, could have pardoned all their sins without any thing of satisfaction; but he hath entred into a Covenant, and by that, the *wages of sin is death*: so that his *Justice* now is that *Attribute* of his whereby (to make good his own *word*) he cannot but give sin its due, which while the *guilt* of it remains (which binds it over to what is its due or wages) is *death* and vengeance, and that from the hand of God, *to whom the issues of death and vengeance belong*: This *Justice* of God therefore must before *reconciliation* between him and *man*, some way have satisfaction.

Psal. 94. 1

The other *Attribute* of God that must have (before reconciliation) some way *satisfaction*, (if not of compensation, yet of conformity) 'tis his *Holiness*. As God's *Justice* cannot but punish sin wherever it finds it under the

guilt

guilt which binds it over to puniſhment as its due; ſo God's *Holineſs* or purity cannot but hate ſin wherever it finds it, eſpecially in the uſurpation of a power in that *Throne* of his, the *Heart of man*; his *eyes are purer than to behold iniquity* (at leaſt there) without enmity: *If I regard iniquity* (ſays *David*) *the Lord will not hear my prayer.* God will not (ſo) *take the wicked by the hands*, he will not (ſo) *ſtrike hands with hell, or make a Covenant with death. A heart that turneth away to ſin*, is *a root of bitterneſs that bringeth forth gall and wormwood*; ſuch as God cannot but loath and hate, and his Jealouſie is ſure to *ſmoke againſt the man that walks after the imagination of ſuch a heart*; as he ſpeaks in the next verſe of that Text. *God* promiſes to ſtrike a Covenant with his, and to be *their God*, and *they his people*, upon no other terms than the *giving them a new heart, taking out the ſtone, and writing his Law upon them, and putting his holy Spirit into them. God* (with the

Hab 1.13.
Pſ 66.18.
Iſa 28.15.
Deut. 20. 15
Ezek. 11. 19. 36.26,27.

true

true *Mother*) will not *divide*; he will not, cannot be a sharer, an Inmate with sin in the same heart. *Though the iniquity of my heels* (says *David*) *compass me about*, yet *why should I fear? The Serpent* may bite a man there, and yet the *Seed of the Woman may the while bruise his head* in the heart. Failings and infirmities in the steps of our feet, will hardly be avoided; but if any settle in the purposes of the *heart*, *God* will not close with it in *Covenant*; there can be no *unity of the spirit*, in such a *bond of peace*. *Who can understand his errors* (says *David*)? *yet keep back thy servant from presumptuous sins, that they get not the dominion over me; so shall I be upright.* God's Attributes are all *analogical* and *correspondent*; he will not leave to be *just* and *holy*, that he may be *merciful*; his *Mercy* and *Covenant*, his *Mercy* and *Truth*, his *Mercy* and *Faithfulness*, go hand in hand four several times together in one *Psalm*. The *Mercy-seat*, and the *Ark of the Covenant*, made one and the same Throne of God's presence. The

Psal. 19. 12, 13.

Exod. 25

The other *Party* to be *reconciled* in this *Covenant*, 'tis the *offending-party*, *Man*; in whose *offence* (Sin), we are to take notice of two *powers* that do provoke these two *Attributes*, *God's Justice* and *Holiness*, which without the removal of these two *Powers*, cannot be satisfied, and they are the *guilt* and *reign* of sin, the condemning and the commanding power of it: The *damnation* and *dominion* of it. Rom. 8,2 The *Apostle* puts them both together, *the law of sin, and of death*, which we must be freed from *by the law of the Spirit of life in Christ Jesus*, before *there* be no *condemnation* (as he speaks) belonging to us; the *law of sin* there's the *commanding* power; the *law of death*, there's the *condemning* power; the *reign* and *guilt* of sin, which must be in this *Covenant* removed from provoking those two *Attributes* of *God*; the *guilt* from provoking his *Justice*; the *reign* from provoking his *Holiness*, before a *Reconciliation* be wrought.

Guilt, a forensical and judiciary word

word, and implies two things, the *Offender's desert* of punishment, and
Gen. 9.6. the *Judg's Authority* to inflict it. *He that sheds mans blood, deserves to have his blood shed by man*; but not by any man that pleases; he must be some way warranted thereto. Here then is the *guilt* every way full. He that rebels against his Maker, is an *offender* capitally *guilty*. And as there is no question about the warrant, to take the due vengeance of such an *offence*, by such an hand; so from the *offenders* own mouth, his sentence
Gen. 3. proceeds; for he himself *covenanted*, that *in the same day he offended, he should dye the death*. Nor was it a rash *Covenant* on either side, or without sufficient *consideration*; for had he not offended, though mortal, he should have *liv'd for ever*. *Guilt* is a *Bond* obligatory between the *debt* of sin, and *penalty* of *death*, which still remains in force, until the debt be discharNumb. 32 ged. There is a phrase in *Scrip-*
23. *ture*, that a *mans sin will be sure to find him out*. *Guilt* is Sin's *Blood-*
hound,

bound, that never gives over running on the foot of the *sinner*, till he be *found out* (as *Ahab* and *Babylon* were), it makes good that dream of *Hecuba*, that she bred a fire-brand in her Womb, when big of *Paris*: *Guilt* bears, and breeds, and always *travels* of a *fire-brand* of vengeance, until it be delivered. 1 King. 21 20. Jer. 50 24

The second *Power* of sin, is that of its *Reign* and *Command*; and *Reign* is a legal *judiciary* word, as well as *Guilt*, the *Law of sin* (as the Apostle calls it); and it implies also two things, a *Government* or *Dominion*, and a *Subjection* or *Obedience* given to it. *Let not sin reign in your mortal bodies* (says the Apostle), *that you should obey it in the lusts thereof.* Which he there also expounds by a willing *yeelding up our members as weapons of unrighteousness to it.* 'Tis not every power of sin, though prevailing, not a *Rage* of it, no not a *Conquest*, that makes up a *Reign* of sin. A Soldier may be conquered, and yet true to his General still, unless he give up his Members, as Rom. 12. 13.

well

well as Weapons, to employ them willingly against him on the Enemy's side: Unless *sin* be our *Centurion*, and when it bids *go, we go; come, and we come; do this, and we do it*; it amounts not to a Rule of *reign*. *Regulus*, a *Roman* Captain, when taken Prisoner by the *Carthagenians*, and sent by them, with others, in an Embassy to the *Romans*, was on the *Roman* side still; his body was in *Carthaginian* hands, his heart was *Roman* to and in his death. The *heart*, where the will and resolution lye, is the *Throne* of this *Reign*. If *sin* rule there, *God's holiness* will not, cannot share with it; this Throne above all others, brooks no *Rivals*. God's *Justice* and *Holiness* can never be reconciled until these two powers of sin, the *Guilt* and *Reign* of it, be removed; which can no other way be done, but by the next *branch* of this *New Covenant*, the *Consideration* paid, which is the next that follows.

CHAP.

CHAP. VI.

Of the Consideration in the New Covenant.

A *Covenant* (especially if *reconciliatory*) ought always to be a transaction of Justice and Equity, as well as of Peace and Friendship; and so requires a mutual satisfaction or compensation, and consequently a *consideration* for expiation of the *offence*; and to this *consideration* two things are required, *sufficiency* and *suitableness*, which could not (to make out the expiation of the offence) here, be any where found, but in such a one as is both *God* and *Man*; *God*'s *Justice* required a *man* to make the satisfaction *suitable*, because 'twas *man* had offended; and Man's *sin* required a *God* to make it *sufficient*, because 'twas *God* was *offended*. He must be *man*, that he might *suffer*; and *God*, that he might *satisfie*; *man*, that he might satisfie the *equity* of Justice; and *God*, that he might satisfie the *infiniteness*

finiteness of it; and both in one person, because the *offence* was Rom. 5. 12. personal, it *came into the world by one* (as the Apostle speaks), and therefore the satisfaction must be so too (as he there argues at large).

Nor is there less *wisdom* or reason in the designation of this one *Person*, than in the union of those two *Natures*, of *God* and *Man*, in this one *Person*: had it been any other *Person* in the *God-head*, how would it have perplex'd and disturb'd the distinction, order, and relations, among those sacred *Persons* of the *Godhead*? Had it been the *Father* that had been design'd to it, the *Father* had been a *Son* and *Father* both, a *Son* and *Father* to himself, and the *Son* a *Father* to the *Father*: had it been the *holy Ghost* there had been two *Sons* in the *Trinity*, and he had *proceeded* from himself; the middle *person* was every way fittest to *mediate*, the *Son* fittest to be *sent by the Father*, and to *send* in his stead the *holy Ghost proceeding from the Father and*

and himself, when he was to return to the *Father who sent him.* Nor had *God*'s love to man so much manifested it self neither, had not the *Father* given the *Son of his bosome* to bring man thither. And 'twas the *wisdom* of that *love*, to restore man by the same *eternal Word*, whereby he was first made; the soul of the *voice* is the *word* signifying by it; and *the Word made flesh*, did as it were clothe it self with a kind of voice, manifesting it to the world. 'Twas but *reason* and *wisdom* it self, that he who is *Wisdom* it self, and is *the Treasury of it*, should expiate the *sin* against *wisdom*, and make up the breach that man's ambition of being *wise as God*, had made; who so fit to make man *wise*, *wise* indeed for eternity, as the *Eternal Word* it self? Who so fit to repair the *Image* of *God* in man, as he who is the *express Image of the Father?* Who to redeem the *Inheritance*, as is the *Heir*? Who to obey, supplicate, and intercede with the *Father*, as is the *Son*? Whom doth

Joh. 1.12

Heb. 1.3.

humility better become than a *Son? love*, than a *Father?* And what doth better heighten the luster and beauty of *wisdom*, than this shadowing of *humility*? *With the lowly there is wisdom* (says his type in Wisdom, *Solomon*).

Pro. 12.2

Wisdom is the harmony of concurrence in the *means* to their *end*. Now *harmony* is made up of *unions* and *divisions*, and they are here both of them admirable: A *union* of *God* and *man* in one *person*, a *God* of *blessedness*, and a *man of sorrows*; *Infancy* and *Eternity* in one; *immortality* and *death*; *life* it self, and yet *dye*; *holiness* it self, and yet made *sin*; *without sin*, and yet made a *curse*; his presence making *Heaven*, and yet unworthy to live on *Earth*; the *Law-maker*, made *under the Law*; *Incomprehensiveness*, *comprehended*; *bearing up all things*, and yet *born of a woman*; and she a *Virgin*, and yet a *Mother*; his death a *crucified Triumph*, his *Grave* a *conquered Throne*; a *captivity leading captivity* it self *captive*. So on the other side, the

Divisions

Divisions here are no less admirable; here we have in him the *guilt* of sin without the *stain*, the *curse* of it without the *commission*; an *assumption* of the *nature*, but not the *person* of *man*; a commutation of *persons*, but not of *natures*; *life* lost, and yet *purchased*, and *purchased* by the *loss*; *sin condemned*, and the *sinner justified*; *death* yeelded to, and yet *conquered*; the *Law* restor'd, and yet remov'd; remov'd as a *Covenant* to them, to whom it remains still a *Rule*.

The *consideration* then in this *New Covenant*, 'tis no other than the Lord *Christ*, and in him (to follow the phrase of Scripture) more especially his *blood* and *death*; not that his active obedience is excluded neither, for *Christ is the end of the Law for righteousness*; and the *end* of the *Law* is rather *obedience* than *punishment*; and that *righteousness* is rather in *doing* than *suffering* the will of *God*, that whereby (as 'tis there described), *The man that doth these things, shall live by them:* but Rom. 4. 4,5. Phil. 2. 8.

because that *obedience to the death, even the death of the Cross*, is that which sets the *Seal* and *finitum est*, upon all the rest (as the usual
Eph. 1. 7. phrases of *redemption by his blood*,
Col. 1. 14 *faith in his blood*, *justified by his*
Rom. 3. 25. *blood*, *the blood of the Covenant*, and
5. 9. Eph. 2. 13 the like, imply); therefore is it
Heb. 13. 20. most-what called, His *blood* and *death*. Now in this *obedience* of the Lord *Christ* to *blood* and *death*, there is a double *faculty* answerable to both two *Powers* in sin (the offence), and those two *Attributes* in *God* beforementioned; a *faculty* of *price*, and a *faculty* of *power*; of *value*, and of *vertue*; a *purchasing*, and a *purifying* faculty. The *price* or *value*, or *purchasing-faculty* of his *blood* or *death*, that takes away the *condemning-power* or *guilt* of *sin*, and so *God's Justice* is satisfied. The *power*, or *vertue*, or *purifying*-faculty of his *blood*, that takes away the *commanding*-power or *reign* of *sin*, and so *God's Holiness* is appeased. The Apostle puts both these *faculties* of his
Tit. 2. 14. *death* together; *Who gave himself for*

us, that he might redeem us from iniquity (there's the *price* and *value* of his *death*) and *purifie us to himself a peculiar people, zealous of good works* (there's the *power* and *vertue* of it); and again, *You hath he quickned with him, forgiving you all your trespasses*; these two, the *quickning* and the *quieting powers* of his *death*, go still together; *Without blood there's no remission*; and that *blood purges* too *our Consciences from dead works, to serve the living God.* Tit. 3.14. Col. 2.13. Heb. 9.14

There are two things wherein *wisdom* in the choice and management of *means* to any *end*, more especially appears, and they are *sufficiency* and *efficacy*; he that goes about to help a man out of the mire (if not able), sinks him, by his tampering with him, the deeper in; and on the other side, the Physick (though sufficiently strong) if it work not, doth but kill the sooner. Here in this *consideration* of the *New Covenant*, there are both *sufficiency* of *value*, and *efficacy* of *vertue*; here's *the*

John 6. *way, the truth, and the life*; the *way*, and the *truth* to *guide* in that *way*; and the *life* to quicken the soul in it too: the *Way* in his *Priesthood*, the *Truth* in his *Prophesie*, and the *Life* in his *Kingdom*: in the *sufficiency* and *efficacy* of these his three *offices*, were all those his fore-going *Types* concentred and compleated: and 'tis worth the observation to take notice how æmulous his *Counterfeit* (*Antichrist*) is in the usurpation of all these his three *Offices*, and that not without (as some have called them) his *Types* too in the invasion of all the

Jude 11. three Offices: *Wo unto them, for they have gone in the way of* Cain, *and ran greedily after the error of* Balaam, *for reward, and perished in the gain-saying of* Core. These three are the *Types* of *Antichrist*'s invasion of Christ's three *Offices*: *Cain* was a Usurper of *Kingdom*, in wresting the Sword out of the true Magistrate's hand (who then was *Adam*) to slay his Brother with: *Balaam* of *Prophecy*, to curse *Israel* with. *Core* of the *Priesthood*, out

out of the hand of *Aaron*, the *called thereunto of God.* We talk much of *Antichrist*, and are apt to say of him as those did of *Christ* himself, *Lo here*, and *lo there*; but the *Apostle* in that Text, gives him his right *Character*: Whoever he be that invades these *Offices* of *Christ* not rightly derived from him, and especially under pretence of Religion, he is an *Antichrist* and Usurper. But to return where we left; there are two things that make out the *sufficiency* and *efficacy* required in this *consideration* of the *New Covenant*, and they are *Union* and *Unction*: his *Union* with the *God-head* cannot fall short of *sufficiency*; and his *Unction* with the *Spirit*, cannot fail of efficacy: by the one he pays the debt, discharges from the arrest, releases us out of prison; by the other he puts a new stock into our hands to trade with for Heaven, supplies us with a constant revenue thereunto: He was therefore *annointed above his fellows*, and for them, *received gifts for men*, Heb. 5.4. Psal. 68. 18.

was *made Head over all things to his Church:* he told his Apostle, that *his Grace was sufficient for him*, and *effectual in him* too; and not only in him, but *effectual* too *in the measure of every part*; and to that purpose was this *Covenant*, as new as it is, struck with him for them, *in the promise of eternal life* (as the Apostle speaks), *before the world began*. Nor will the *means* of applying this *consideration*, fall short of any of the rest in wonder or *wisdom*; and they are *Faith*, and a *Principle of Grace put into the heart*, which are the next branches of this *New Covenant*, and next to follow.

Eph. 4. 16

Tit. 1. 2.

CHAP.

CHAP. VII.

Of the Conditions of this New Covenant, Faith, and a Principle of Grace put into the heart.

THere is some strife about the right *stile* of these two, in the place and service of them here in the *New Covenant:* some allow them to be called *Instruments*; others think that too much, and say that an *Instrument* is that whereby the *Efficient* acts, and so 'twere God that by *Faith* should *believe*, and that an *Instrument* being, though but a secondary cause, yet contributive of somewhat to the work, 'tis more than comes to *Faith*'s share in it. But not to enter into debates, which are here purposely declined for quietness sake, let them go under the name of *Conditions*; which word if it seems any way to abate of the freeness of *Grace* in this *Covenant*, or to give us too much of activity towards it, it must be considered that they are of God's working

in us, and not our own; and that they are not any way preparatory to it, but only subservient; however, inseparable effects they cannot be deny'd to be, and that will serve turn. And as such, the *Apostle* puts them both together,

Heb. 8. 10 *A New Covenant will I make with the House of* Israel, *After those days, saith the Lord, I will put my Laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people.* Now among those *Laws* to be thus *put into*, *and written in the heart*, we are not to exclude the

Rom 3. 27 *Law of Faith* (as he calls it elsewhere).

We have these two sorts of *Laws*, of *Faith*, and a *Principle of Grace put into the heart* (I call it a *Principle* of *Grace*, as suiting better with this phrase of *putting into*); we have them, I say, (as the former couples in each branch of this Covenant) often thus by the *Apostle* put together, as a *pure heart*, and *Faith unfeigned*, and an *assurance of Faith*, and *Conscience sprinkled*

led from dead works. Nor do these two any way less fit the turn they serve for, in this *Covenant*, than any of the former couples. *Faith* lays hold of the *value* and *price* of *Christ*'s *death* (the *consideration*) and takes away the *guilt* of *sin*; which taken away, *God*'s *Justice* is satisfied. This *Principle of Grace put into the heart*, takes in the *virtue* and *power* of his *death*, which takes away the *reign* of sin; which taken away, *God*'s *Holiness* is reconciled to us; and this will more fully appear, if we further yet consider the most proper and genuine *effects* of these two *conditions*; the effect of *Faith* is to *justifie*; so that now that *offended Attribute* of God's *Justice*, hath no more quarrel with us. *Being justified by faith, we have* (as the Apostle speaks) *peace with God*, and are thus *justified* too by the same *Justice*, by *faith* made ours, of the same *God* that was *offended*; so that we may now *implead* that very same *Justice*, and say (with the Apostle) *Having an Advocate with* Rom. 5. 1. 1 Joh. 1. 9.

the

the Father, he is righteous and juſt to forgive us our ſins, and cleanſe us from all unrighteouſneſs. And ſo again, the proper effect of this *Principle* of *Grace*, 'tis to *ſanctifie* (that is) make *holy*; ſo that by this too, *made holy as he is holy* (in way of conformity, though not equality): that *offended Attribute* of his *Holineſs* too, is not only *reconciled*, but we may *implead* that as well as t'other (the proper office of which, being to *diſtinguiſh between the holy and prophane*): It was *David*'s comfort on his death-bed, that the *Covenant God* had made with him, 'twas as *an everlaſting*, ſo an *ordered Covenant in all things* (as he ſpeaks): and ſo we ſee this is, in all the branches of it, thus ſuiting and fitting each other. I do not here intend any diſcourſe of the *Doctrine of Faith*, or *Grace*, or of theſe their proper effects, *Juſtification*, and *Sanctification*. I only obſerve the *excellency* of that *Wiſdom* that hath thus mutually ſuited them to the ſervice they here ſtand in, as branches of this great

Ezek. 44. 23.

2 Sam 23. 5.

great mean (the *Covenant of Grace*) for the attainment of that first great *End* of *Christian Religion, reconciliation* or *attonement with God.* And first, how fitly *Faith* (by applying the *value* of *Christ's death*, and thereby taking away the *guilt* of sin, to the satisfaction of God's *Justice*) serves to *justifie* us, and so through the intervention of that *value* applyed, and *guilt* removed; to bring us about to close with *God's Justice*, the first of those two *Attributes* of His *offended.* And again, how as fitly this *Principle* of *Grace put into the heart* (by applying the *vertue* of Christ's *death*, and thereby taking away the *reign* to the appeasing of God's *Holiness*, (the other of his Attributes) serves to *sanctifie* us, and so through the like intervention of that *virtue* applyed, and *reign* removed, to bring us about to close with that his *Holiness*, the other of the offended *Attributes.* And how these *Branches* of this new *Covenant*, do all severally link, and joynt, and mortess one into another, to the hold-

holding of the whole Frame together; and have, like the *Curtains* of the *Tabernacle*, each of them *loops* and *taches*, whereby they take hold of one another. How like the *polished corners* of the *Temple*, both *walls* meet in each. How these *Cherubims* that cover the *Mercy-seat*, and *Ark* of the *Covenant*, in the *Tabernacle* of a *Christian heart* do look with their *faces* one *to another*, and with their *wings touch one another* (as in the Jewish Tabernacle). And how conveniently *God dwells* (there) *between them.* How compleatly this our great *Mediator* of the *Covenant* doth (as is usual with other *Mediators* in temporal differences among us) give something to either *party.* His *merit* to his *Father* for us, his *Spirit* from his *Father* to us. How (as other *Mediators* use to do in negotiating such differences by intercourse between the *parties*) he did in his *Incarnation* come from his *Father* to us, to acquaint us how far he had prevailed with him; in his

Exod. 25.

his *Ascension* went from us to his *Father*, to plead with him what he had done for us. How (as is usual in other *Mediators* chosen) he hath a common interest in both *parties*, *God* and *man*. How (as formerly) the *sacrifice* is *cloven in two*, Jer. 34. 18 and *both parties pass and meet between them*. How here (as was figured to *Abraham*) the *Sun of righteousness going down in his death*, the *fire* of *God's love passes* Gen. 15. (in token of acceptance) *between* 12. *the pieces of the sacrifice*. How by these double *sides* of this *Jacob's Ladder* tyed together by these successive *steps* or rundles, an intercourse or passage is made between *Heaven* and *Earth*. How admirably, by the conduct of this Divine *Wisdom*, those two great *Ends* of *Christian Religion* are attained, *Reconciliation* and *Communion*. In *Justification*, the *Efficient* is *God*; the *Matter*, Christ's *righteousness*; the *Form*, *imputation*; but the *End*, 'tis *Reconciliation*. In *Sanctification*, the Efficient is still *God*; the *Matter*, *Grace*; the *Form*, *infu-*

sion

sion, or *putting into*, but the *End*, *Communion*. So that all the *branches* of the *Covenant*, *Parties*, *Consideration*, *Conditions*, and *Effects*, do (in a joint consent) *hand* from one another no other than these two great Designs or *Ends* of *Christian Religion*, *Man's Reconciliation to God*, and his *Communion with him*. God's being *our God, and we his people*; which is the Grant or Tenor in which this *Covenant* runs, the *Habendum* (or *To have and hold* of it) which is the last *Branch* fore-mentioned of this *Covenant*, and next follows.

CHAP.

CHAP. VIII.

Of the Grant or Tenor in which it runs, the Habendum *in this New Covenant.*

THis we have in that to the *Hebrews*, taken out of *Jeremy*, and expressed by a mutual transaction or conveyance between *God* and his *people: I will be their God, and they shall be my people.* Heb. 8.10 To speak of this in its *fulness* or extent, would take up many Volumes: I shall observe nothing in it but its *fitness* for the use it here hath as a *branch* in this *Covenant*, and the *excellency* of that *Wisdom* that so orders it.

Christ, speaking of his *people*, says, *My Vinyard, which is mine, is always before me:* Cant. 8. 12. his *propriety* in them is such, that one single [*mine*] will not serve to express it; as if he relished a sweetness in this word [*mine*], he seems to *roll it under his tongue* (as the phrase in *Job* is) and to *hold it within his mouth*, as if loath to part with the Job 20. 12, 13. relish

relish and taste of it. A fourfold *Title* of *propriety Christ* hath to his *people*, each seconding and re-enforcing another. The first is that of *Donation* or gift in their *election*, a *Title* not only *time out of mind*,
Psal. 2.8. but before time it self was: *Ask of me* (says the Father to him) *and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession:* and he takes (as it were) a *Livery* and *Seisin* upon this Deed of *Gift*;
Joh. 17.6. *Thine they were, and thou gavest them me.* The second *Title* is that
Acts 20. 28 of *Redemption* and Purchase, when we had forfeited our *Title* to him, yet he would not give up his in us: When we had made a *Mort-*
Rom. 7. 14. *gage* of our selves, nay, *sold our selves out-right under sin*; he re-
Luk. 1.68 *deemed us, visited and redeemed his*
Gal. 3.13. *people, redeem'd them from sin, re-*
Acts 20 28 *deem'd them to God*, and *purchased*
Rev. 1.9. *them with his own blood*; and lest any way of this Title of *Redemption* should be left out, he takes in all the four *ways* of this *Title* too; the first by *Price* or *Ransome*, *Ye*

are

are bought with a price. The second by *exchange*; he *was made a curse for us, that we might be made the righteousness of God in him.* The third way by *rescue*; he *delivered them that were subject to bondage.* The fourth way by *Manumission*, *We are Christs free-men.* Heb. 2. 15. 1 Cor. 7. 22.

The third *Title Christ* hath to us, it is that of *conquest* and *possession*; for we were not only *sold under sin*, but under the *Arrest* too, nay, already in *prison*, *shut up* (as the Apostle speaks) *under the Law*, in the hands of our Enemies. Though *God*, to whom we were debtors, was satisfied by that *Title* of *Redemption*; yet the *Devil*, that had no other *Title* to us but as God's *Gaoler*, would not part with us without this third *Title* by *Conquest*; *the strong man would not part with his possession* of us, until *that stronger man* in the parable had *despoiled him*, and *all those principalities and powers* (with him) that had hold of us. The fourth and last *Title* is that of *Covenant* and *contract*, *the Covenant that he sware to* Luk. 11. 22. Col. 2. 15.

Abraham

Abraham, *that he would give us,*
Luk. 1. 73 *that we being delivered out of the*
74. *hands of our enemies, should serve him in righteousness and true holiness before him all the days of our lives.*

Now all these *Titles*, as they thus second and make good one another, so they suit and depend one on another, as all of a piece. Who so fit to have a title of *Donation* or Gift, as the Son from the Father? Who so fit to make himself a new *Title* by *Redemption*, as he whose the Original *Title* of *Inheritance* was, the *Goel*, the *next of kin?* Who so fit to take *possession* by *Conquest* of what he had purchas'd, as he that had pay'd the *price*, and was notwithstanding endeavoured to be kept out by intrusion? The Apostle calls it
Eph. 1. 14 therefore the *purchased possession.* And lastly, Who so fit to make us his by *Covenant* or *Contract*, as he that hath gotten us by *conquest?* All Covenants (at least of service) arose (they say) at first hence, even from a *Contract* upon

a con-

a conquest; the *conquered* in Warr, when now in the power of the *Victor*, crying out, *Serva, & serviam*, Save me, and I will serve thee.

Nor had he only this manifold Title of *propriety* to these his *people*, but of *propinquity* too, and that a threefold *Title* of this sort too; one *natural*, he was *flesh of our flesh, bone of our bone.* The second a *civil* one, *One is your Master*; and, Mat. 23.8
I have betrothed you to one Husband 2 Cor. 11. 2.
(says the Apostle); and *I will betroth thee to me in faithfulness* (says Hos. 2.20
He himself). The third a *spiritual one*, *He that is joined to the Lord, is one spirit.* The last a *Mystical* one, the *fellowship of the mystery* which *from the beginning of the world hath been hid in him* (as Eph. 3.9.
the Apostle calls it). 1 Cor. 6. 17

And as we are all these ways *his*, so he is no fewer ways *ours*; for all the ways are mutual and reflexive (as all relations are). He is our *Rock*, and that in all the three *capacities* thereof, our *Foundation*, *Fountain*, *Fortress*; and our

our *Tower* too (says *David*); a *Rock* is a natural defence, a *Tower* is an artificial and designed one; he is both: 'tis natural to him to be so, as our *Creator*; and he is designed to it, as our *Redeemer*. He is our *Treasure*, *Triumph*, *Price*, *Portion*. I must confess I have often marvell'd why ordinarily in Scripture the *Lord* is call'd our *Portion*, and we his *Inheritance*? Whereas the word [*Inheritance*] seems better to fit him, the *everlasting Rock of Ages*; and could never find any reason of it, unless it be to assure us, that he (as a Portion) is as entirely and fully every one's who are his, as if he were only theirs, and severally without division; and that such are his in every succession of Ages, as an *Inheritance*, both tenderly and everlastingly his, and the same to him.

Psal. 2. 8. 28. 9 33. 12 Isa. 19. 5. 47. 6 Jer. 10. 16

In that great *Inventory* of a *Christian*, taken by the Apostle, we have the *sum* of this *Portion* cast up, and it amounts to no less than *All*: *All is yours*, *ye are Christs*, and

1 Cor. 3. 22.

and Christ is Gods; and therein the *Title*, as hath been seen, the *firmest*, the *fullest*, that ever was [*All yours*]; the *term* 'tis for *life* and *death* too (as 'tis there held forth); the *possession* and *reversion* both, *things present*, and *things to come*; and the *tenure* too, the *surest*, the *highest* that can be; 'tis that in *capite*, for better assurance *entailed on the Crown* (*ye are Christs, and Christ is Gods*) And in this *tenure* which we have in *Christ*, as *all is ours* by the best security, so to the greatest advantage too, better a great deal than if *All* were in our own hands. In him we have them first more *refinedly*, taken off the dregs of cares and sorrows: *The blessing of the Lord makes rich; and he addeth no sorrow with it.* Prov. 10. 22. Secondly, yet more *really* too, he (in the Parable) that had the *Talent* from, and not in *Christ*, did but *seem* to have it; *From him that hath not, shall be taken away, that which he seemeth to have* (says he himself). Luk. 8. 18 *Wilt thou set thine eyes on that which is not?* (says *Solomon*)

of

of wealth not had in him. Thirdly, More *ſerviceably*; all things whatever we have in him, *work*
Rom. 8 *together for our good*; otherwiſe,
Eccleſ 5. 13. *Riches* (ſays *Solomon*) *are kept for the owners thereof, to their hurt*; ſo they may *work*, but 'tis (as the Prophet ſpeaks) *in the fire*, and
Hab. 2. 13 *God will blow upon them* (as he
Hag. 1. 9. ſpeaks elſewhere) *by the fire of his wrath*, and *with the blaſting of the*
Ezek. 21. 31 *breath of his diſpleaſure*. Fourthly,
1 Tim. 6. more *ſafely*, in Chriſt thoſe ſcratching, piercing, choaking *thorns* of *riches* are broken off. Fifthly,
Prov. 19. 23. and laſtly, more *ſatisfyingly*, *He that hath the fear of the Lord, ſhall abide ſatisfied* (ſays *Solomon*); yea
Prov. 15. 17. though it be but with *a dinner of herbs* (as he ſpeaks elſewhere). In a word, this *tranſaction*, or making over, by mutual conveyance, of each to other, by the *Lord* and his *people*, is ſuch, that there is nothing of *theirs* that they are not able to bear, but he makes it *his*, our *ſins*, *ſufferings*, *wants*, *wrongs*, *weakneſſes*, even our *curſe* it ſelf he makes *his*; nor is there any thing

of

of *his* that they are able to *enjoy*, but he makes it *theirs* too, his *Merit*, his *Spirit*, his *Joy*, his *Glory*, his *Kingdom*, his very *Father* himself, theirs: *I ascend to my Father, and your Father.* John 20. 17. These are the *branches* of this *Covenant*, and the *fruit* they bear doth no less commend both the goodness of the *Root*, and *wisdom* of the *Planter*, than the *Branches* themselves; and they are more especially of four sorts: The resolution of *Doubts*, the discovery of *Deceits*, the supply of *Defects*, and the confutation of *Errors*, all wrought by this *New Covenant*, wherein the *excellency* of the *wisdom* that *contrived* it, will no less *appear*; and they next follow.

CHAP. IX.

Of the first Office or Fruit of these Branches of the New Covenant, the Resolution *of* Doubts.

THere are four things, about which *Wisdom* is more especially and usefully conversant, *Doubts*, *Defects*, *Deceits*, and *Errors*; the resolution of *Doubts*, the supply of *Defects*, the discovery of *Deceits*, and confutation of *Errors*. First, of the resolution of *Doubts* by the *Wisdom* of this *Covenant*. *Doubts* are the *Clouds* in the Soul's *Skie*, intercepting the light, and much-what the heat too of those *healing-beams in the wings of the Sun of righteousness:* and as *Ignorance* is the *vapour* that breeds them, so *Discourse* is the *wind* that drives and rolles them, and many times multiplies them in the motion: there is no creature that is not both mixt and discoursive, that is liable to doubting. Beasts, that have no discourse, are below; Angels, that have no mix-

Mal. 4. 2.

mixture, above it; 'tis a kind of wandring false fire, that makes only poor be-nighted man apt to lose his way; 'twas fit therefore that that *Wisdom* whereby man is to find it out again, should not be wanting in this *Office*, the *Resolution* of *Doubts*.

Now *Doubts* most-what arise from four *heads*, *Disproportion*, and *Dispropriety* in the *Efficient*, by which *Incapacity* and *Inconsistency* in the subject on which the thing doubted of, is to be brought about; all which this Doctrine of the *New Covenant* rightly understood, will sufficiently clear up.

1. For such as arise from the disproportion between the *parties* that are to be *reconciled*: If any poor doubting soul cry out in the sense of this *disproportion* (with *Job*) in that irrecollection and *bitterness of his spirit* to God, *we must come together in judgment; nor is there any Days-man betwixt us, that can lay* his hands *upon us both*: This Doctrine of the *Covenant* makes answer, Yea, Job 9. 32, 33.

here's a *Days-man* that can do it, as far as we were asunder; a *Mediator* of it, whose *hands* can reach both *parties*; the *hand* of his *merit*, the *value* of his *death*, that he lays hold upon his *Father* with: the other hand, that of his *Spirit*, the *vertue* of his *death*, that he lays hold upon *us* with: and by these two *hands*, *laid upon us both*, he brings us together into this *Covenant*: these *hands* are both of them equally infinite; and what is infinite, is neither includible by greatness, nor excludible by littleness; Infiniteness so takes in the greatest, that it leaves not out the least.

2. But 'twill be replied (may be) if *disproportion* do not, *dispropriety* is yet like to hinder this *office* of the *Days-man*: Be his *Merit* and *Spirit* (both) never so infinite, how comes either to be ours? The *Grant* or *Tenour* in which the *Covenant* runs, makes answer hereto; He himself is *ours*, and so all *his*, *ours*; *It pleased God that in him should all fulness dwell, and*

Col. 1 19.
Joh. 1. 16

that

that of that his fulness, we all should receive: 'Twas for us that he himself received this *fulness*; we have all this under his own word; nay, this *fulness* 'tis so *his*, that the *Apostle* seems to make it *his* especially, in being *ours*; calling his *Church* (for whom he received it) the *fulness of him that filleth all in all.* Eph. 1. 22. But it may be replied, Doth not the Scripture say, that *the same soul that sins, shall dye?* Ezek. 18. 20. that *the righteousness of the righteous shall be on him, and the wickedness of the wicked on him?* Sins at least of action, are *personal*; and so by taking our *nature*, *Christ* may by suffering in it, expiate the sins of our *nature*; but what then will become the while of the *sins* of our *persons?* The *Wisdom* of this *Covenant* here makes answer too, and that not only in point of truth, and evidence in *Scripture*, that so it is; but that in point of Reason and Equity, it may, and ought to be so. Thus the ground of imputation, is Union; and this Union between

Christ, and those that are in him, though this sameness be not *numerically* (as *Familists* dream) *personal*; yet is it (what is enough, and most proper in a legal transaction, as our *Justification* is) *legally personal*; therefore are *they* called *Christ*; and *He*, *them*; that is, his Person, and not only his human nature, with whom this *Covenant* was originally made (as the Apostle speaks), and in *him*, with *them*, stands in full legal force for them, and in their stead; and this is so done, and legally may so be, by a joint consent of all three *persons* concerned, a joint concurrence of consent in all three, is all that is requisite to make this imputation legal: 1. The *Ordination* of the *Judg*. 2. The *Submission* of the *Surety*. 3. The *Resignation* of the *Offender*. Nor is this a way now found out, as a subservient shift to palliate any illegality in this transaction or mutual imputation of *righteousness* and *sin*; but even at the first striking the *Covenant* between them from

from all Eternity; for even then Christ covenanted and undertook, as well for our *acceptance* and *resignation*, as for that his own *submission*; *I have given them* (saith he) *the words which thou gavest me, and they have received them.* But in that one place of them both in the *Psalms*, and the Epistle to the *Hebrews*, we have all three; *A body hast thou prepared me*, there's the *Judges Ordination: Then said I, Lo, I come to do thy will, O God,* there's the *Sureties Submission. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.* We were then offered in him; and an offering implies a *resignation* of what is offered; and 'twas by the same that it stands and is accepted of for us. Joh 17. 8. Heb. 10 5 7, 10.

3. And for the other two grounds of *Doubt*, *Incapacity* and *Inconsistency*, this *Wisdom* resolves all *doubts* from them too. If the doubting-soul should say, What if this work of *reconciliation* be never so *possible* and *proper* (too) for the

Mediator to work; yet, I am so incapable of the *conditions* and way of it, that (so infinitely greater than ordinary is my both sinfulness and defectiveness) I am no way likely to be taken into it? It answers, And doth not this Covenant hold forth a more infinitely great *satisfaction?* The *guilt* of sin can be infinitely great in demerit, but from the Object 'tis done against, *God's Justice*; but the *Consideration* here is infinitely great in *merit* of its self; so that (as hath been seen already) that same infinite *Justice* may be boldly impleaded against that infinite *Guilt*: Whatever thy *sins* be, How came they to be thine? They *all entred into the world* (says the Apostle) *by one man*, and he *but of the earth earthly*; and therefore (he concludes) and that by a *much more*, that through this second *man, who is the Lord from heaven,* *Grace shall superabound sins abounding.* What makes them sins, and to abound? The *Apostle* answers to both; the *Law*: but the satisfaction

Rom. 5.

Rom. 5. 20.

faction here is made by the *Law-maker* himself, and so must needs be greater than that *guilt* made by it; as *he that built the house, hath more honour than the house.* Why else had he his name *Jesus* by the Message of an *Angel*, but because *he was to save his people from their sins?* And if that indefinite (*sins*) will not reach, that universal (*The blood of Jesus Christ cleanseth from all sin*) will; nor if it be said, that beside the infiniteness, greatness, and number of them, they are such *sins* as have been long, (may be) many years continued in: Even to this the Apostle out of the *Covenant* opposes the perfection of this *once for all offered sacrifice*; and *God* himself tells us, *Though our sins be as red as scarlet* (that hath its name from often dipping), yet this sacrifice will make them *as white as snow*: long continuance in sin, may cost more of sorrow, but no more of satisfaction; it may make the cure less easie, but not less sure: *Come unto me* (says he himself) *all*

Heb. 3.

1 Joh. 1. 7.

that are heavy-laden. The heavineſs of the load, as it ſhould make us more willing to *come*, ſo it makes us ne're a whit the leſs *welcome.* 'Tis not God's *impatience* at the *greatneſs* of the ſin, but the ſinner's *impenitence* under the *guilt* of it, that makes it inexpiable; and even that *impenitence*, as well as *guilt*, doth this *Covenant* make promiſe to take away; *I will take the ſtone out of your hearts*, that ſtone of *impenitence*, and *write my laws in them*; 'tis an abſolute promiſe, and tyed to no condition, but of God's entring into this *Covenant* with us.

Ezek. 36. 26.

4. But if not an altogether *Incapacity*, yet there is ſuch an *Inconſiſtency* in this *capacity* of *mercy*, by this *Covenant* of *Grace*, that requires *righteouſneſs* and *holineſs*, that it may ſeem to afford little of ſtay to the *doubting*-ſoul; it will poſſibly be apt to complain, that if all ſins paſt were pardoned at once (the ſtock of corruption in the heart is ſo pregnant) that the *ſcore* will quickly riſe again

again as high as ever, and ſo conclude (with *David*), *I ſhall ſome time or other periſh by the hand of this Saul* (and yet *David*'s Mercies were *ſure mercies* all that while). This Covenant anſwers, No, (the *righteouſneſs*) that it *brings in*; 'tis (*as an abundant*, ſo) as the Prophet ſpeaks) *an everlaſting righteouſneſs*; ſuch a ſtanding-ſtock there is of it, as not *ſin* it ſelf, no not *mercy* it ſelf, can *waſte*; and ſuch is the *holineſs* too, that is hereby brought in alſo (as the Apoſtle ſpeaks) through the offering of the body of Jeſus Chriſt once for all: this Fountain, though it ever flow, 'tis ever full; as all our wants cannot tire the bounty of it, ſo all that bounty cannot empty the ſtore of it: 'tis *fulneſs* it ſelf, all *fulneſs* (as the Apoſtle ſpeaks), and 'tis as laſting, as full, a *dwelling fulneſs* (as he calls it), and a *fulneſs of the God-head dwelling in him bodily*, though *ſlain from the beginning*, and *but once*, yet *he always lives to make interceſſion* by it. Time doth

1 Sam. 27 1

Iſa. 55. 3.

Dan. 9. 24.

Col. 1. 29.

not

not waste this *fulness* any more than use. But we are no less *defective* than *doubtful*; and this *wisdom* no less supplies our *defects*, than resolves our *doubts*, as will appear in what next follows.

CHAP. X.

Of the second Fruit or Office of Christian Wisdom in this New Covenant: The supply of Defects.

But should not this *Wisdom* of the *New Covenant* go further yet, and make out what is *wanting* in us, as well as clear up what is *doubtful* to us; it should be but like that of the *Law*, *weak through the flesh*, and *make nothing perfect*: there is at best in this life still so much lacking, that *Solomons* conclusion here stands good, *That which is crooked, cannot be made straight; and that which is wanting, cannot be numbred.* Nor can it be denied, but that that his conclusion still stands good as to that *Wisdom* he there speaks of, *the wisdom*

Rom. 8. 3. Heb. 7. 19

Eccles. 1. 14, 15

dom under the Sun; but this *wisdom which is from above*, doth no less supply all *defects* in us, than resolve all *doubts* to us, and that especially in these four great *heads* of *Defect*, which of all other most require supply; and they are *defects*, 1. In our *Graces*. 2. In our *Performances*. 3. In the *Improvement* of our *Graces*. 4. In the *Return* of our *Performances*.

1. In our *Graces*, our *Faith* is weak, our *Love* cold, our *Hope* wavering, our *Patience* way-ward, all exceedingly defective of what they should be, and yet all hereby made out weight, though not as to *merit*, (that this *Covenant* (as hath been shewed) otherwise provides for) yet to *acceptance*, all (as the Apostle speaks) *acceptable to God by Jesus Christ*, *accepted in that beloved*; a *service* (as he speaks) *to God*, *both acceptable and reasonable*; 'tis but reason it self, that if our *persons* be *justified* by him, our *Graces* should be *accepted* in him; they are of the same fountain, and of his own *working in us*; their

1 Pet. 2. 5. Eph. 1. 6. Rom. 12. 1.

their

weaknesses may move his *pity*, but not his *scorn*: if he hath a *Hook* to fetch in our *wandrings*, he hath a *Bosome* to take in our *weaknesses*;
Isa. 40.11 if he hath a *Book* for our *names*, the Prophet tells us he hath so for our *Graces* too, and no
Mal. 3.16 less a *Bottle* for our *tears*, nay,
Psal. 56.8 though but one *tear* (as that of *Hezekiah*'s was, if we take the original word). If there be the right stamp and *image* on the *Coin*, some *alay* in the *Metal* hinders not its *currency* in Heaven. The *Widow's Mites* passed there as well as *Talents*. This *Covenant* requires not *exactness*, but *endeavour*; not *perfection*, but *sincerity* in our *obedience*. *This shall be your righteousness* (says *Moses*) *if we observe to*
Deut. 6. 25 *do all his Commandments*. The perfection of the *Consideration* in this *Covenant*, makes our Gospel-*sincerity* as acceptable as the utmost legal *perfection*; if there be, 1. in the *Act* of this Gospel-*obedience*, an *unfeignedness* and *reality*. 2. If towards the *Rule* of it, *intireness* and *unreservedness*, *a having respect*

to

to all God's Commandments. 3. If, as to the *End*, a *singleness*, *unmixedness*, *unbiassedness*, we compound and mingle not our own worldly Interests and Advantages, with God's Glory. Which three make up *sincerity* compleat, *sincerity* makes up a Gospel-*perfection*; *sincerity*, 'tis (as the Apostle calls it) the *Girdle* which holds the whole of *Christian Armour* together, and compleats it. If the *truth* of our Graces will abide the *Touch-stone*, the *weight* of them never comes to the *scales*, they are sensual *Balthazers*, that are in them *found too light*. Eph. 6. 13 Dan. 5. 27

2. In our *Performances* there is likewise no less, if not more *Defectiveness*. We pray most-what as if we were afraid to be heard; we hear as if afraid to learn; learn, as if afraid to do; do, as if afraid to please, &c. It is too true, and cannot be denied; so much below are we, rather than above *Ordinances*. And yet doth the *Wisdom* of this *Covenant* afford here *supply* too. The *Mediator* of it is that great

Rev. 8.3. great *Angel standing by the Altar, before the Throne, having a Golden Censer in his hand, filled with the Odours of his* merits *to offer with the prayers of his Saints*, to make them acceptable. Though, as they come from us, they even freeze in their very breathing forth, not any way likely to reach Heaven; yet he takes them up, and gives them a new heat when they come thither, though in themselves they are but broken scattered groans or gasps, which we cannot, as we would, either cement with tears, or perfume with sighs; yet he gathers them together, and strings them up upon the silken twist of his continual *intercession*; and makes such a *Chain* or Bracelet of them, as (in his own Lan-
Cant. 4.9 guage) *ravishes the heart of Heaven:* there he corrects, interlines, and paraphrases them, puts them so into the method and language of that *Court*, that they are immediately taken and entred upon the File, and become standing-*Records* of that *Office*; and how indeed

indeed can it be otherwise? when being at the first the breathings of God's own *Spirit* in us, thence taken up and made the business of his own *Son*'s Intercession for us; but that they should find the way back again, and reach that *Bosome* from whence they came (at first), this water cannot but rise as high as the Spring-head whence it came, especially convey'd by such a Conduit. If the Holy *Spirit* be the *Inditer*, the *Son* the *Advocate*, the *Father* the *Register* of our prayers, our weaknesses in them (if they be not wilful) cannot *non-suit* them in that *Court*.

But though our *Graces* and *Performances* be thus made weight (at least in the scale of God's *acceptance*); yet we find little of the desired *improvement* of the one, or expected *return* of the other; even here also the *wisdom* of this *Covenant* helps out.

3. In the *improvement* of our *Graces*, this *Covenant* of *Promise* (as the Apostle calls it) was first made to *Christ*, and in him to us, and

(in

(in him) to the *truth*, not the *growth* of our *Graces*; or rather, if we be sensible and troubled that they do not grow, they do grow; for even that sense and trouble, 'tis *Grace*; and more of it, is a *growth* in it; and we are bid to *come with boldness to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need:* if we want *mercy*, yet *come*; if *grace*, yet *come*; if *help to obtain or beg mercy* and *grace* both, *yet come with boldness:* We have a promise of obtaining, if we *come*, and 'tis made to our *coming*, not *obtaining*; 'tis not said, you do not grow in me; but, *you will not come to me that you may have life*; and, *He is able to save to the uttermost those that come to God by him:* there we have his will and power both made over to *coming*; and coming is but the first and lowest step of *Grace*. Nor must we presently conclude that we *grow* not, because we discern it not. A Tree may as usefully grow in Winter at the Root, as in Summer at the Branches;

Heb. 4.16

Joh. 5.40.

Heb. 7.25

Branches; (at leaſt) the leſs we find that we grow in *grace*, the more *experience* we get of our barrenneſs; and *experience* the Apoſtle reckons up amongſt thoſe breeding, growing *Graces* of a *Chriſtian*; and if it always *breed* not *hope* (as there), it cannot (where there is any grace) but breed *humility*, and *humility* is the *Pully*, on which grace is beſt let down (at leaſt) deeper, if not wound up higher in the heart. There is a double miſtake here; ſome think they have enough, if any at all of *grace*; and when they hear of *David*, *Nehemiah*, *Paul*, pleading with God their *ſincerity* and *integrity of grace*, they look upon them as extraordinarily priviledged-men in that plea of theirs, and think themſelves (being but of the ordinary ſort of *Chriſtians*) *priviledged* from needing to plead any ſuch *priviledg*: but it hath appeared already, that there can be no *grace* at all, where there is no *ſincerity*. Others (though but few) are apt to think, Rom. 5. 3.

think, that because they have not all of *grace*, that they have none at all; mistaking *sincerity* in grace for a higher degree of it: but *Peter* found the folly of standing upon this comparative stair of grace in that his, *though all the rest should deny Christ, yet not he:* but his threefold denial, together with that three-fold question that followed, *Simon, lovest thou me more than these?* taught him to answer more modestly, I say not more than these; but, *Lord, thou knowest that I love thee.*

Luke 20.

John 21. 17

4. In the *return* of our *Performances*, God often (as in the Prophet's complaint) seems to *cover himself with a Cloud, so as our prayers and other services seem not to enter.* I confess, until we consider it aright, it may seem strange that *God* at first should hear the request of the *Devil* (his Enemy) concerning *Job*'s sufferings; and yet not *Paul*'s (his Apostle's) concerning the *Devils buffetings*; he *prayed thrice for deliverance* from them, and hath no other answer from

Lam. 3. 44.

Job 1.

from *God*, but that *his grace was sufficient for him:* but if we look aright into the several issues and returns of those requests, we shall find that *Paul* was *heard*, in that he was not *heard*; and the *Devil* was not *heard* in that he was *heard: Paul* was heard to his advantage, though not his suit, *My grace is sufficient for thee*; Grace in that hand (*my Grace*) where 'tis only *sufficient* to assist, was a better stock of supply and defence, than a total tying up of the Devil from him would have been: He had more need, after those his *heavenly raptures*, of being humbled under those *buffetings*, than discharg'd of them. And what gat the *Devil* by his leave of tempting *Job?* Nothing but the *Lye* and *Baffle* both at once: *Ye have heard of the patience of* Job (says the Apostle) *and you have seen the End of the Lord:* had it been the *End* of *Job* (*finis operis*) it was glorious; but 'tis the *End* of the *Lord* (*finis operantis*). God's *End* in granting that suit, was, 2 Cor. 12. 9. Jam. 5. 11.

was, that God's *Grace* in *Job* might appear (as to *Paul*) *sufficient* to prove the *Devil* a lyar upon Record. *Daniel*'s prayer was *heard* (as he was told), and *filed up* in Heaven from the very *beginning of his supplications*; and the command for accomplishment dispatched presently, although not performed until many weeks of years after. Times and seasons are in the hands of God. All have their times; the Devil hath his *time*, and that is commonly too *late*; we have ours, and that's too *soon*; God hath his *time* for our *returns*, and that is neither: Nor too *late*, though but *in the Mount* (as to *Abraham*); or in Prison (as to *Peter*): nor too *soon* neither to any one, unless it be the *Devil*, who cries out of being *tormented before the time*. If the Word and Prayer go together; that is, our Prayers be according to the *written Word*, and in and for the *incarnate Word*, it never fails, we are always heard; if not for what we pray, yet (at least) for

Mat. 8. 29

for what we ſhould pray. *God* can give in anger; he gave the people (he ſays in *Saul*) *a King in his wrath*; and he can deny in mercy, as when we ask a *Scorpion*, and he gives us a fiſh. In this *Covenant*, *God in the fulneſs of time gave us his Son*; and *how will he not with him give us all things freely* [ſeaſonably]? Rom. 8. 32.

CHAP. XI.

Of the third Office of Chriſtian Wiſdom, The Diſcovery of Deceits.

THE *folly of fools* (ſays the Wiſe man) *is deceit*; and 'tis the *wiſdom of the wiſe* to diſcern it; 'tis ſo laid up, ſo *bound up* (as he ſpeaks) *in the heart of man*, that 'tis no eaſie matter either to diſcern it there, or remove it thence; and no marvel if it cleave ſo faſt, the heart of man is the *center* of it, wherein all the lines of it do meet, *deceitful above all things*, and moſt eſpecially in that worſt Pro. 14. 8.

worst of the kinds of it, *self-deceit*; this deceit is a *three-fold cord* not *easily broken*. The *Scriptures* mention all the three twists of it,
Heb. 3. 13 a *deceitfulness of sin*, a *deceitfulness*
Mat. 4. 19 *of the world*, and a *deceitfulness of the heart*; and 'tis the Devil's great business to twist this three-fold *Cord* to make his snares of; and therefore hath he (too) in
Rev. 12. 6 *Scripture* the Titles of the *Deceiver of the Nations*, and *the Worlds*
V. 20. 8, 10 *Deceiver*.

Now the great purpose (as the
1 Joh. 3. 8 Apostle speaks) of Christ (who is our *Wisdom*) *his manifesting himself to the world*, 'twas *to destroy the works of the Devil in it*: they are
Rev. 2. 24 call'd in Scripture *Depths*, and
Eph. 6. 11 *Methods*, and *Devices*, or *Sophistry*,
2 Cor. 2. 11 and false *reasonings*; and it requires a great deal of *wisdom* to sound those *Depths*, to untwist those *Methods*, and confound those *Devices*. I shall but instance in some four or five of them, taken from the chiefest *Heads* of *fallacy* in his *Logick*, as well as that of man's.

The

The firſt is that which is call'd the *fallacy* of *diviſion* or *compoſition*, that is, from a dividing things that are to be joïn'd, or confounding things that are to be diſtinguiſh'd: in the falſe arguing a man's ſalvation, the *Devil* makes no little uſe of this *deceit* in man's heart apt to divide *mercy* from *Covenant*, *Covenant* from *Grace*, the *grace* of *Juſtification* from that of *Sanctification*, the *price* of Chriſt's *death* from the *power*, as if the one of them might be had without the other: but the *wiſdom* of this doctrine of the *Covenant*, diſcovers the fallaciouſneſs of this kind of *diviſion*, and proves them inſeparable (as hath appeared) that where there is not the *Ark of the Covenant*, there cannot be any *Seat of Mercy*; that where there is no work of Grace, there can be no Covenant of Grace; that where there is no conformity of Sanctification to God's *Holineſs* by the *power* of Chriſt's *death* taking away the *reign* of *ſin*, there can be no *Satisfaction* unto *Juſti-* 1.

fication by God's *Justice* through the *price* of his *death*, taking away the *guilt* of *sin*: so on the other side, that of *confounding* things to be *distinguish'd*, as if they could not be sundred, *sin* and a state of *sinfulness*, sins of *infirmity*, and of *presumption*; the *rage* of sin, and the *reign* of sin; a *spirit* of slumber, and *peace* of Conscience: Charge never so home upon a deceived heart, the destructiveness of its *sinful state*, and of its *presumption* in it, under the *reign* of it; the common refuge, or rather subter-fuge of such a heart is, that we are all sinners; and, *He that is* Joh. 8. 11. *without sin, let him throw the first stone*; not considering the counsel that follows, *Go thy way, and sin no more.* But this Doctrine of the Covenant teaches men to distinguish between a *lapse* in sin, and a *law* of sin; between sins of infirmity sorrowed for, resolv'd and striven against, and sins of *presumption* gone on in, and *given up* unto in the *reign* and *dominion* of them, which cannot stand with this

this Covenant of Grace (as hath appear'd); it makes them know what *David* meant when he cryed out, *I acknowledg my sin unto thee, O Lord*; yet, *try and search my heart, and see if there be any wicked way allowed of there. Keep me from presumptuous sins, that they get not the dominion over me; so shall I be innocent from the great offence*; that is, the *offence* (as hath appear'd) in the Doctrine of this *Covenant*, that must be taken away by the *power* as well as *price* of the *Consideration*, Christ's *death*; or else the offender cannot be reconcil'd either to God's *Holiness* or *Justice* offended. Psal. 19. 13.

2. The second *deceit* or *fallacy*, is that which in *Logick* they call a *begging the question*, when we take that for granted which is the thing to be proved. A deceitful heart, loath to take the pains, or run the hazzard of a proof or trial, concludes a being in *Covenant* with God from the very womb, (at least) from that first external *Seal* of its *Baptism*. But sure the

Apostle should so have enjoin'd us a great deal of lost labour in his *Prove, try, examine your selves whether you be in the faith, and Christ be in you:* were it enough to be baptized in his Name, *Simon Magus* had had a fair Plea for his being in *Covenant* too, though *he were* never so much (as the Apostle tells him) *in the gall of bitterness, and bond of iniquity*; nor had those *Hypocrites* in the Gospel been cast in their *Plea* of *eating* and *drinking* in *God's presence*, of *prophesying* in his Name, and working wonders by it, if *Titles*, or *Names*, or *Profession*, would have carried it. This Doctrine therefore of the Covenant, teaches us not to conclude our selves in it, but from real effects wrought on and in us by it; such as *Justification* by *Faith*, effectually applying the *value* of Christ's *death*, to the taking away the *guilt* of *sin*, and satisfying God's *Justice*; and *Sanctification*, by a *Principle of Grace*, making alike effectual in us the *vertue* of Christ's *death*, to the taking

2 Cor. 13 5.

Acts 8.23

Mat. 7.22

king away the *reign* of ſin, and cloſing with God's *holineſs*, as before.

The third uſual *deceit* or *fallacy* of heart, is that which they call *à dicto ſecundum quid ad dictum ſimpliciter*, an arguing from a meer equivocal denomination, to a reality and truth; becauſe a thing in ſome reſpect is ſaid to be ſo, that therefore abſolutely and indeed it is ſo: as if becauſe a dead man, or a man painted, is call'd a man, and not a horſe, or dog, we ſhould therefore conclude him a living and reaſonable man: ſo becauſe we are call'd *Chriſtians*, paſs for ſuch, and profeſs our ſelves ſuch, and not *Turks* or *Pagans*, thence to conclude our ſelves *Chriſtians* (indeed). But this Covenant calls upon us for better proof and evidence than ſo, and tells us (with *David*) that *if we hate to be reformed, and caſt God's Word behind our backs*, we muſt not preſume *to take his Covenant* or *Name into our lips*; that that *high price of our calling in Chriſt Jeſus* (as the Apoſtle 3. Pſal. 50. 16 Heb. 6.

calls it) without the *power* of it join'd with the *price*, will not stand upon such a *sandy foundation*, as a bare *name* or *title*; and that, as *the foundation of God is* 2 Tim. 2. 19. *sure* (as the same Apostle), so it *hath this seal, that the Lord knoweth who are his*, and that *he that nameth that Name, must depart from iniquity*. The *reign* of sin must be remov'd, or else the *guilt* will still stick; and *Christ* himself tells us plainly, that otherwise he will not *know us for his*. There is a deceit or two more, much-what of this nature; the one they call *fallacia accidentis*, when we conclude an absolute necessity, from an accidental contingency. 'Tis but accidental and contingent, that we were born in an Age or Nation that embraces the Gospel, or may be brought up in a religious Family; we may not thence conclude our selves of the number that do embrace it, or are religious indeed. This *Covenant* teaches us not to trust to what is *offered* to us, but to what is *put into us*, and

and that that providence in our *Birth* or *Education*, will otherwiſe turn but to our greater ſhame here, and judgment hereafter. The other is that which they call *ignratio elenchi*, when two things are ſuppoſed to be contradictory one to another, that are not; and 'tis thence concluded, that they cannot be both true; as, becauſe 'tis Providence to ſave, rather than loſe what is already made, that therefore God would never have made us, but that he means to ſave us: aud ſo again, that becauſe God is infinitely *merciful*, that therefore he cannot be ſo ſeverely *juſt* as to deſtroy. But this Covenant teaches us, that God's *Infiniteneſs* takes in all his *Attributes*; and that where he is *merciful*, he is alſo *juſt* in the *ſatisfaction* requir'd; and where he is *juſt*, he is alſo *merciful* in the tender of it made; and that in the very firſt *Covenant* it ſelf, that of the *Law* with *Adam*, and that his Providence loſes nothing; when we loſe our ſelves to his *Mercy*, his *Juſtice* finds us.

4. The last *fallacy* of the heart, is that which they call *non causa pro causa*, when the necessity of the *effect* is argued from some partial or incompleat *cause* of it; as if a man should prove a *house* built, because there is a skilful *Carpenter*, and *Timber* enough for the work; or (which is all one) conclude a man's *reconciliation* with God, because there is no want of *mercy* in him, or of *merit* in Christ. But this Covenant informs us, that though there be no want of that *mercy* or *merit*, yet there is a necessity of a concurrence or influence of other causes, into this effect of our *attonement*; *Grace* is requisite, as well as *Mercy*, in the one; *Power*, as well as *Price* or *Merit* in the other; and that both be made ours, and we as well conformed to the Image of his Holiness, as acquitted at the Bar of his Justice. Nor is there any less danger in concluding from partial or half *Effects*, than *Causes*; as from legal terror, instead of *godly sorrow for sin*, in the matter

ter of our repentance; and such terrors *Cain*, and *Esau*, and *Judas*, and *Felix* had, and the Devil himself is not without: or from some moody wishes, instead of fixed resolutions; and such *Pharaoh*, and *Balaam*, and *Dives*, had, even in Hell: or some change, or restraint, or outward *reformation* and conformity, instead of *conversion*, *renovation*, and a total *resignation* of the will up to *God*; and such *Nebuchadnezzar*, and *Saul*, and *Ahab*, and *Herod*; and the *stony ground* (in the Parable) had, wherein *the seed sprung up quickly, because* (says the Text) *it had no depth of earth to take root in*; and 'tis ordinary with it to do so, where the Word brings forth a Blade only of Profession, or some outward reformation, and not the right grain of the Graces of regeneration: not staying to take *root*, it makes the more haste to put forth those incompleat and partial effects which it produces. Three things the *stony ground* fail'd in, and did but by *halfes*: 1. It re- Matt. 13.

ceiv'd the seed, but it did not hide it, as *David* did, or the blessed Virgin, who *laid it up within her heart.* 2. It clave to the outside of it, but it did not, with those the Apostle speaks of, *mingle* with it in the heart by faith. 3. It brought forth somewhat of effect, a blade, but not of fruit, not such as was sown, not *grain*, not *Spirit* and *Life* (as our Sauiour calls it). Now herein this Covenant will undedeceive us also, the *Principle of Grace put into the heart*, by it mingles with, and moulds the heart into the *Law* of it: *Ye have obeyed* (says the Apostle) *from the heart that form of doctrine into which you were delivered.* It works not like a sudden *passion*, but like it self a *Principle*, *Suitably*, *Orderly*, *Equally*, *Evenly*: *Suitably* to the grain which was sown; *orderly*, beginning at the heart; *equally*, to a command; *evenly*, in all conditions:

Heb. 4. 2.

Rom. 6. 17.

CHAP.

CHAP. XII.

The confutation of Errors; *the fourth Office of* Christian Wisdom.

THere is nothing that is mortal, but 'tis mixt; nothing mixt, but 'tis mutable; nothing mutable, but 'tis subject to error. *Angels* are not secured from it by nature, but by special grace: Man, whose grace (as well as nature) is (here) like himself, in a state of mixture and imperfection, must shake hands with *Error* and *Earth* at once: after once he is gone beyond the Land-marks of sense, his whole steerage of knowledg, 'tis but that of discourse; and be the *Compass* of *Truth* he looks at, never so exact, yet the *Helm* of the *Discourse* he steers by, cannot so regularly move to it, but there will be somewhat of variation and error. These variations or errors, are of three sorts; some are against the foundation of saving-truth, some about it, some beside it.

it. The first sort *subvert*, the second *pervert*, the third *divert*. Now the Office of *Wisdom* (says the Wise-man) *is to understand and prove a mans way*, and to *bring back from error*; and the best *standard* (herein), is this doctrine of the *New Covenant*, there is scarce any error, but it sufficiently either prevents, or confutes.

Prov. 14. 8. Eccl. 7. 23 Pro. 22. 3

Besides those *Arrian* Errors old and new, that deny the Deity of the *Mediator* of this *Covenant*, the necessity whereof hath sufficiently appeared. Those *Popish Errors*, The *merit of works*, *Justification* by them, *Invocation* of Saints, and Angels, Human both *perfections*, and *satisfactions* of Divine *Justice*, both proper, and borrowed from the *supererogation* of others, *Indulgences*, *Purgatory*, the very word *Mediator* in this *Covenant*, abundantly refutes. What need of a *New Covenant*, if man can keep the *Old* one? What need of a *Mediator*, if man can *Merit*, *Mediate*, *Satisfie*, *Supererogate*, *Pardon*, and do all himself?

Those

Those *Arminian* Errors of *Universal Grace*, *Free-will*, *Final falling away* from saving-*Grace* once received, salvation by *moral habits*, and *dispositions* of mind towards it, if made known; they all fall to the ground (with *Dagon*) before the *Ark of this Covenant*. The hands of the *Mediator* of it (as hath appear'd) are equal; That of his *merit*, whereby he lays hold of his *Father*; and that of his *Spirit*, whereby he lays hold of *us*, of an equal extent. Well then, if the Apostle say in plain terms, *All men have not the Spirit of Christ*; Rom. 8. we may boldly say, All men have not the *Merit of Christ*. His *Sacrifice* and *Intercession* are in redeeming, as his *Creation* and *Providence* in making us: his *Creation* is a begun *Providence*, and his *Providence* a continued *Creation*: so his *Sacrifice* is a begun *Intercession*, and his *Intercession* a continued *Sacrifice*. They are natural, joint, and inseparable. And then if he himself say, *he prays not for the world*, we Joh. 17. 9 may boldly say, he intentionally dyed

dyed not for the world, there can be no reason why they should not be both alike intentional. If the efficacy of his *Mediation* depend upon man's *free-will* (besides that so man's will should be not only the main casting-cause of his salvation, but the cause of all the other causes of it, that which gives them all their motion and efficacy; and so he should, contrary to the Apostle, *discern* and
1 Cor. 4. 7 *make the difference between himself and others*, to whom the like grace is offered). Besides that, I say it might (so) fall out, that Christ's *Mediation* and *Death* should never have had any effect at all, *Conditio nihil ponit in esse.* That which is not effectual without a contingent condition, must needs be as contingent as the condition on which it depends; and so by making Christ's *Mediation* possibly every one's, they make it certainno one's. And certainly, there is something more of principle and
Heb. 8. 10 influence, in that *putting into the heart* of some by this *Covenant*,

than

than a bare moral perswasion, or tender of the terms of Redemption to all alike. And where that is so *put into the heart*, *Christ* himself *prays that it fail not*, and challenges any to *pluck it out of his hand*; and how then is the *merit* of his *death* effectual, or he at the *right hand of God*, if he speed not in what he *lives to make intercession* for, and such a challenge of? And if a *moral disposition* of mind towards *Grace*, were it made known, may supply the room of *Faith*, then is *Faith in vain*, and without it 'tis *possible to please God*.

Luke 22. 32. John 10. 21. Luke 20. 42 Hebr. 7. 25 1 Cor. 5. 14. Heb 11.6

Nor do those *Socinian Errors*, that deny any need of *satisfaction* to Divine *Justice* by Christ's *death*, and of any *divine habit* of *faith* in that *death*, but a-like vanish before the light of this *Covenant*, if (as they hold with *Pelagians*) of *Adam*, that we derive original sin from him only by imitation and example; and so they say the benefit we have by Christ's *death*, was only a *pattern* for us to follow:

low: how in *dying for us* (as the
Rom.5.8. Apostle speaks) *became he a curse for us*, the curse of the former *Covenant*, to bring us into this? And how doth this *death* of his *redeem*, and *justifie*, if apply'd by a *Faith* no more divine, than that whereby (as they speak) we believe any other credible History? Doth the deaths of *Regulus* or *Curtius*, by this moral human *Faith*, become ours, and *for us*, and *in our stead* (as the Apostle speaks of his *death*)?

Would *Antinomians* but distinguish (with this Covenant) between a *Principle* and a *Rule*, and see that though in this *Covenant* the *Principle* of our obedience be chang'd from *Nature* to *Grace*, yet the old *Rule* of it, (the *Moral*
Rom. 7.12 *Law*) stands still (as the Apostle speaks) *good*, and *just*, and *holy*; they would conclude with him,
Rom. 7.25. and say, *So then, though I thank God through Jesus I am delivered, yet with the mind I serve the Law of God. Service*, and *Law*, (both of them) do certainly imply no less than *obligation* and *duty* (as the

the least). Nay, it would not (as hath appear'd) stand with the *Holiness* of *God*, to take man into *Covenant* with him upon any other terms than of *obedience*, such (at least) as he is now capable of, *viz.* the *obedience* of the *mind* and *heart*, that in the *sincerity* of *purpose*, though not *perfection* of *performance*, and that to a *Law* still *good*, and *just*, and *holy*.

Would *Anabaptists* but look aright to this *Covenant*, and consider that 'tis visibly made with the *Faithful* and *their seed*; and Gal. 3. 16. that *Baptism* is no other than a seal of a visible admission into it (as Circumcision formerly) and that how otherwise (as the Apostle) could the *blessing of* Abraham *descend fully upon us Gentiles?* Gal. 3. 14 Or the *ministration of the Spirit be* 2 Cor 3. 9 *much more glorious*, and free, than *that which was to be done away*? Or Acts 2. 38 how else should the *converted Jews* 39. (that the other Apostle speaks to) lose nothing of *Priviledg* in their *Children*'s behalf, by their conversion to Christianity? It could not

not but satisfie them.

Would *Separatists* but consider, that the *Sacraments* are *Seals* of this *Covenant* of *Grace*, they would see no reason or warrant to take those *Seals* from off that *Covenant*, and fix them to those Church-Covenants of their own *Church-way* and *constitution*.

Rom. 4. 11

Would *Familists* hearken to what the Apostle says concerning the *Mediator* of this *Covenant*, that *a Mediator is not of one*, but implies the *Parties* distinct that are to be reconcil'd, they would not make themselves *personally* and *essentially* one with *God* and *Christ* both. Nor would they, if well acquainted with this *Covenant*, so reject the *Charter* of it, the *written Word*, or the *Stewards* of it, and so destroy by their *Family* of *Love*, the *Houshold* of *Faith*: for if all be Stewards, where is the rest of the *Houshold*? Nor would they brag so much of that their Glow-worm-*light* within them: for the Prophet tells them, if they bring it not *to the Law and Testi-*

Gal. 3. 20

1 Cor. 4. 1

Isa. 8. 20.

mony

mony (or Covenant), for warrant, 'tis but darkness; and the Apostle tells them too, That 'tis not of God's *putting into the heart* by this *Covenant*, if it be not a *Law*, and *written*, and that not only in the *heart*, but in that standing-record whence the *heart* is to *receive* and *prove them*. Rom. 6. 17.

I confess, the present errors and strange delusions of many, look't upon formerly as *forward Professors*, is *matter* of no less wonder, than grief; but if we consider the usual *Methods* of the *Devil's Enmity* against the *Truth*, the wonder at least needs not make us stagger. Those three great works of man's *Creation*, *Redemption*, *Sanctification*, are usually by way of eminence ascrib'd to the three *Persons* in the *God-head*, every one of which the Devil seems to have had a design of belying in order. In the first, that of *Creation*, he be-lyed *God* the *Father*; *Hath God said, That if ye eat, you shall dye?* Nay. ---In the second, that of *Redemption*, he be-lyed *God* the Gen. 3.

Son,

Son, about the time of his coming
Mat. 24.5 into the world; *Many false Christs came, and deceived many.* In the third, he belyes the *Holy Ghost*, he *falls* (says our Saviour) *like lightning*, and hath his *flashes* and
Luke 10. 18. *illapses* of false *light*, in imitation of those true *illuminations* of the *blessed Spirit*; only these always leave the soul more holy and humble; his, like Lightning, go out usually in a stench of sensual loosness; and leave it (like Lightning) darker than before. I dare not (with some) conclude all such *Professors* thus transported by him, to have all the time of their former *Profession* retained some
2 Cor. 10. *strong-hold of sin*, undemolished in their hearts, wherein the Devil hath kept possession all the while, such as *spiritual pride* of their own, *envy* of other's *gifts* above them, *censoriousness* and *scorn* of others, if but inferior to them (though but in the blaze of profession), *&c.* And yet it cannot be denied, but that the *Devil* is still both as crafty and busie as ever;

and

and being now (by the *light* of the *Gospel*) beaten out of his old Holds of *Idolatry*, *Superstition*, and open *Prophaness*; he is sure to suit his temptations to the *times*, and to make use of the present professed *light*, and under the credit of it, to pass off his false *lights* for company; and that if he have any such hold in the heart of any, as *spiritual pride*, *envy*, *censoriousness*, or *scorn*, 'tis his way to feed and foment those humours with as much forwardness of *profession* as can be desired; knowing well, that without this fuel, those fiery Meteors would soon go out. If he can make use of an indiscreet zeal, eminence of profession, or contempt of the world, to the reproach of those three his old sworn Enemies, *Magistracy*, *Ministry*, and *Scripture*, he were not himself, not *Devil* enough for his own turn, if he did not gild and lap his Pills in this kind of Sugar. There are some sins that the Devil doth not act, but command; such (as Lust, Riot, Intemperance)

temperance) in these men, are but his slaves; other sins he both commands and acts (such as *spiritual pride*, *envy*, with the rest forementioned), in these, men are his sons, *begotten in his own likeness*, and ne're a whit the less his, because his sons. However, this is most certain, Were men but well grounded in this Doctrine of the *Covenant*, they would never become such *Clouds driven about*
Jude 12. *with every wind of Doctrine.* Starrs are not so carried about with winds, because they have a Firmament; Trees are not, because they have a root; only Clouds and Vapours are, that have neither. Were men but fixed in the *Firmament*, or fastned on the *root* of this *Covenant-truth*, they would not neither. As the story goes of *Simon Magus*, he lost his feet by affecting wings; so there are too many that lose their standing, by reaching too far over their heads, before they get footing on this sure ground. It is the *Psalmist*'s comparison of the truly

truly godly, to *trees planted by the water-ſide*; and of *Hypocrites*, to the *chaff ſcattered by the wind.* The Apoſtle's *If ſo be you have heard him, and have been taught by him, as the truth is in Jeſus*, implies a poſſibility that ſome hear much of Chriſt, but hear not him; are taught much of Chriſt, but not by him; know much of thoſe Truths of him, but not as they are in Jeſus; in him, not the *Truth* as in the *Foundation*, *Root*, *Center*, *Girdle* of it (as the Apoſtle calls it) and as hath appeared in this Doctrine of this *Covenant.* Pſal. 1.

CHAP.

CHAP. XIII.

Of the New Birth, *the* Means *of our* Communion *with God: The second End of* Christian Religion.

THE other great *End* of *Christian Religion*, 'tis *communion with God*; an *End* so high and transcendent, that the other *End* of it (*Reconciliation to God*), is but a mean, or step unto it. *Reconciliation*, or concord towards *Communion*, 'tis but as *peace* is towards *friendship*, or as the taking up of a *quarrel* towards the making up of a *Marriage* between the *parties*. *Communion* is the knot or buckle of that *Bond* of *Peace* [*Reconciliation*]; this lets in the one *end* into the other, by a mutually interessing usefulness, as well as inoffensiveness. Nor is that *New Covenant* a more suitable *mean* to attain that its *End* [*Reconciliation*], than is this of the *New Birth*, to the attaining of this its *End* [*Communion*]. I mean not here purposely

poſely to ſpeak of the *parts* of it, *mortification*, and *vivification*, or of the *change* in it from a *ſtate* of *ſin*, to that of *grace*: they are more properly toucht at in what follows, of the *Author*, the *Inſtrument*, the *Subject*, and *manner* of it. I ſhall here only mention ſix things, wherein the *excellency* of Chriſtian *Wiſdom* (our Subject) more eſpecially appears in the choice and uſe of it, as a *mean* to its proper *End*, *Communion with God*; and they are the *Neceſſity*, *Difficulty*, *Dignity*, *Advantage*, *Fulneſs*, and *Fitneſs* of it.

Firſt, For the *Neceſſity* of it, our Saviour is in nothing more poſitive, than in it; *Except a man be born again, he cannot enter into the Kingdom of God:* and, *That which is born of the fleſh, is but fleſh:* and, *fleſh and blood cannot inherit that Kingdom:* the *Old man is dead in ſin*; and the *New man* muſt have a *New birth* to make him *live to God.* As in that *Old Covenant*, man had ſo broken this *bond of peace*, John 3.

that piecening would not serve the turn to *reconcile him to God* by, it must be a *new* one that must do it. So, had he *rent* in sunder too
Eph. 4.3. the *unity of the Spirit*, that bare propping with somewhat of supply, or reformation, would not serve the turn to restore him to communion with God: a *New Birth* must do it; the *patching* of the *Old Covenant* would have been but that of the *new piece in the old garment*, and the *putting* in of a *prop*, only to stay the ruines of God's *Image* in man, would have
Mat. 9.17 been but that of *new wine in old bottles.*

Secondly, *Difficulty.* There is no *birth* that hath not some difficulty in the travel of it; but this more than any. *Nicodemus* thought it so difficult, as not any way possible; nor indeed is it (otherwise) than as to him, *to whom*
Mat. 9.26 *all things are possible.* 'Tis called in Scripture a second *Creation*, and a first *Resurrection*; but neither of them any way match it in difficulty. In a *Creation*, as there is nothing

nothing to work on, ſo there is nothing to make reſiſtance. In a *Reſurrection*, as there is nothing alſo that reſiſts, ſo there is ſomething that once did live, and that (in the other of the ſeparate parts) ſtill doth live as a pledg of a re-union with that which dyed. Even in the natural *generation*, though it was ſo great a *wonder* to *David*, that the ſoul and body ſhould ſo ſuddenly and ſtrangely cloſe in the womb, and in an inſtant; yet there are in that (as Philoſophers ſpeak) previous and preparatory diſpoſitions in the Matter, towards the entertainment of the Form. Here is not any thing of either; the *Old man* reſiſts all it can; it never lived the life of *Grace* before, to have had any acquaintance at all with it; nor did one part of it ſurvive the other, as a Pledg of re-union, but both *quite dead in treſpaſſes and ſins*. Nor are there any ſuch previous diſpoſitions; there's nothing in the *Old man*, but what is *enmity* to this *New birth*, even

Eph. 4. 20

Rev. 20. 6

Eph 2. 1.

the wisdom it self (as the Apostle speaks) 'tis no other. So that 'tis no marvel that *Grace* is so often in Scripture called the *Kingdom of Heaven*, for it is more a *Kingdom of Heaven*, compared with corrupt Nature, than is that of *glory* it self, compared with it. Nature is no part (at all), or so much as degree of *Grace*, *Grace* is of *Glory* (at the highest); *Glory* consists in a *union* with *God*, and *enjoyment* of him; and our *union* with *God* in *Grace*, is by this *New Birth* as strong and inviolable as that in *Glory*; only our enjoyment of him is not so full as that in *Glory:* so that we need not (however) stick at this *difficulty* of the *travel* of this *New Birth:* for as there is no *birth* without some crying, no *death* without some groaning (and this is both): so, should the *Difficulty* here any way affright, the next thing in it proposed, will relieve us; and that is,

Thirdly, The *Dignity* of it; it's a *Birth* after the *Image of God*; and that no other Image than that after

Eph. 4.3.

after which he eternally *begot the Son of his Eternal love*, and therefore called *Christ formed in us*, not so much figured on us, as formed in us. There are several sorts of the dignity of Holiness: As, 1. That by way of *Dedication*; so our *Vows* and *Services* to God are holy. 2. That by *Institution*; so *God's Day* and *Sacraments* are holy. 3. That by way of *Exemplification*, so the *Law* is *just*, and *good*, and *holy*; these are all but figured on, and imposed: but this of ours in the *New Birth*, is not only all these ways; we are not only *set apart to be holy to God*, nor only *ordained by him to be holy*, nor only (as the Law) the *Transcript* or *Epistle* of *Christ*, *written not with ink, but with the Spirit of the living God*: but we are made by it *partakers of the Divine Nature*; 'tis *put into us*, as well as imposed on us. The first *Birth* (at best) leaves us but *weltring in our own blood* (as the Prophet); this *presents us washed, quickned in and by Christ's blood, holy and without blemish*

2 Cor. 3. 2, 3.

2 Pet. 1. 4

Ezek. 16. 6.

Eph. 5. 26

(as the Apostle speaks).

Fourthly, For the *Advantages* of it, I shall only name but five, such as the word *Birth* carries in the very sound of it; and they are *life*, *growth*, *sense*, *sustenance*, and *inheritance*. 1. Every *Birth* is to some *Life*, and a Life suitable to the Birth, but most-what to a Life that is but to a Death suitable to that too: but this is to a *Life* that *Death* it self cannot *kill* (as it did those children of *Jezabel*) 'tis a *Life* (as the Apostle speaks) *that swallows up Mortality* it self: a Life that in our SAVIOUR's judgment, is *better entred into*, tho
Mar. 18. 8 *maim'd* in all the most useful members of the other Life, than to sleep in that, though in never so whole a skin; a *Life* whereof CHRIST is the very *Soul*, quickens, acts, and animates it:
Gal. 2. 22 *I now no longer live* (says the Apostle), *but Christ lives in me*; a *life* that *God hath hid with him in Christ* (says one Apostle); and where Christ is the Cabinet, the Jewel cannot but be as out of all danger,

danger, so above all value; a life not hanging before a man (as *Moses* speaks), or carried in the hand; and yet so free too, that 'tis a life too that *God hath given us in his Son* (says another Apostle; and 'tis to be had there (says He himself) for the *coming*; *Ye will not come to me that ye may have life.* How can we but answer (with his Apostles) Not to thee, *Master*? *To whom then shall we go? thou hast the words of eternal life*; the *Way*, the *Truth*, and the *Life*. 2. *Growth*; how miserable were a *birth* without *growth*! 'twere as good *dye in the womb, and never see the Sun*: but this (as the Apostles speaks) *grows up into Christ*, and *to the measure of the stature of the fulness of Christ*, even that *fulness of his body* (the Church), wherein *every joynt and member supplieth by this growth, according to the effectual working in the measure of every part.* And so, how great a considerableness doth this *New Birth* put upon every the meanest Member in that Body? Not only the *Saints*

Deut. 28. 66

Joh. 5, 40

Joh. 6. 68

Eph. 4. 16

even in Heaven are not *without that member* (be it never so despi-
Heb. 11. 40. cable in the world) *made perfect* (as the Apostle speaks), but even *Christ* himself in that *fulness of his stature*, is not compleated without it ; no, not without the *measure of the growth* of it, *in the proportion of it as a part.*
Eph. 4. 16 3. *Sense*; our *senses* are not only hereby *exercised to discern the things that differ*; but we have a fellow-feeling with the whole Body and Head too. As in the natural Body, the Foot as far as 'tis removed, needs not intreat the Tongue to tell the Head that it hath taken cold , or ailes any thing ; so, nor needs the meanest Member the *mediation* of any intervening Member , to acquaint the *Head* [CHRIST] that it is any way hurt or trod on ; he immediately resents it, *Saul, Saul,*
Acts 9. Matth. 25 *why persecutest thou me* ? and, *in that you did it unto these, you did it unto me.* There is not any more need of a *Mediator* between it and *Christ*, than there is between *Christ* and *God* ; they are herein *one with him,*

him, as *he and his Father are one.* 4 *Sustenance*; hereby we have a *food* above that of *Angels*: theirs is to *do the will*, and *see the face of* John 6. *God*; ours, *the bread that came down from Heaven*, the *staff* of an eternal *life*, whereof that of theirs was but a *Type*. 5. *Inheritance*; 'tis the Apostle's own *Climax*, or *Sorites*; if *born of God*, *then Sons*; Rom. 8. if *Sons*, *then Heirs*, if *Heirs*, *then joynt with Christ*, who is *Heir of all things*, even of *Angels* themselves; able (is He) by prayer, to command Legions of them; they are all *ministring Spirits to the Heirs of Salvation*; *Heirs*, not only of his *Court*, but *Kingdom* too: *Come ye* Matt. 25. *blessed of my Father, inherit the Kingdom: God* is no such ingresser as to say (with *Sarah*), *The Son of* Gal. 4. *the Handmaid shall not be Heir with my Son*: No, *That which is born of* 1 Joh. 5. 4. *God* (says the Apostle) *overcometh the world*; and, *He that overcometh shall inherit all things*. *Cain* was, by birth, *Heir apparent* of the whole World; but he fell under that *disseisure* of *Solomon*, *He troubled his* Prov. 11.

own house, and inherited nothing but the wind. But the *inheritance* by this *birth*, 'tis so secure, that it hath (says the Apostle) no less *earnest* than that of the *Spirit*, and no less *revenue* than that of *God* himself; he is both the *portion* and *inheritance* (says *David*); and *the*
Eph. 1, 19 *riches of that glorious inheritance* (says the Apostle) is of the *Saints in light.* I add not *Adoption*, because not the proper *advantage* of a *Birth*, although it seem to be of this; for the Apostle describes it
Gal. 4. 6. by *Gods sending forth his Spirit into our hearts*; which is no other than this *New Birth.*

Fifthly, The *Fulness* of it. *Fulness* is opposite or exclusive of two things, *emptiness* and *defect*: For emptiness, there can be none in
Col. 2. 9 this *Birth*; 'tis *Christ who is the fulness of the God-head, who filleth all in all*; *and of whose ful-*
Joh. 1. 16 *ness we receive, and grace for grace*; who is by it *formed in us*: and for *defectiveness*, here can be none neither; for whether it be defect in *parts*, *measure* of those *parts*, *weight*

weight of that *measure*, *value* of that *weight*, *power* of that *value*, 'tis all made out by this *fulness*; 'tis (as the Apostle speaks) *a fulness of stature in every part*; and not only *the riches of a glorious inheritance in the Saints*, but both an *exceeding weight of glory resting on them*; and an *exceedingly mighty working of power in them.* Eph. 4. 16 — 1 Pet. 4. 14. — Eph. 1. 18

Sixthly, and lastly, for the *Fitness* of it. *Price* and *Power* in that great *Consideration* of the *New Covenant*, (the *Death* of CHRIST) do not better fit the turn for the satisfaction of GOD's *Justice* and *Holiness*, than do *interest* and *likeness*, by this *New Birth*, for the engagement of his *care* and *love*. *Relations* are (they say) things, though of the least *entity* or bulk, yet of the greatest *efficacy* and interest; and there is not one considerable *relation* that this *New Birth* doth not entitle us to *God* by; to those of *Father*, *Husband*, *Friend*; our *Saviour* adds those of *Mother*, *Sister*, *Brother*, as if he meant to leave out no *relation* that

that may ſerve to dignifie us and engage himſelf by; in that *New Covenant*, Chriſt is given to us; in this *New Birth* we are given to him, and both *accepted* of him, and *preſented* by him as ſuch: *Lo, here am I* (ſays he), *and the children which thou haſt given me:* We bear his *Image* and *Superſcription* by it; and therefore good reaſon that that his own *Doom* ſhould ſtand, that *bearing his Image*, we ſhould be *given him.*

Eph. 5.
Iſa. 8. 18.

CHAP. XIV.

Of the Author *of this* New Birth.

THE *Author* of it is GOD; *born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* The Apoſtle, to conclude it more fully the work of *God*, excludes not only the *will of the fleſh* (all innate power in the man thus born, as any way concurrent), but the *will of man* too (all human power beſide of any other,

Joh. 1. 13.

other, though new-born himself); therefore says another, *Of his own will begat he us*; and another, that *we are both begotten* and *born of God*; the whole work is his. Now as the greatness of the work, so the excellency of the *Wisdom* in it, in this *branch*, or rather *root* of it, the *Author*, abundantly appears. For as *likeness* or resemblance, is the only mean to bring about *communion*; so *parentage* or *begetting*, is the way of working that *likeness* or resemblance. *God* doth, no less than *Adam*, *beget his children in his own likeness*, *holy as he is holy*, *bearing the Image of the heavenly*, *which after him is renewed in righteousness and holiness.*

Jam. 1. 18: 1 John 5. 18

Gen. 5. 3. 1 Cor. 15. 49. Matth. 5. Eph. 4. 20

Gideon, when he had taken *Zeba* and *Zalmunna*, he asked them what manner of men they were whom they had slain at *Tabor?* and their answer was, *Such as thou art, all resembling the children of a King.* But so great is the honour of this *New Birth*, that every one by it resembles (not the Children, but) the *King* himself, the King of Heaven;

Judg. 8. 18

Heaven; they are the *children of the Most High*. *David* thought it *no small thing to be the Kings Son-in-law*; how much more to be the *Son* and *Heir* of this *King of kings*?

Matth. 4. All the *Kingdoms of the Earth*, with all the glory of them, shew'd our Saviour in the Wilderness, in their fullest, safest possession, what are they to this *Inheritance*? what to this glory of *the Spirit of God*,

1 Pet. 4. 14. *and of Glory*, *resting* engraven and enfeatur'd on these *Sons*. The greatest *Gifts* (even divine and heavenly ones) are but the shells at best, or husks of *Graces*; even *Paul's abundance of Revelations*, in that rapture of his *into the third Heaven*, was nothing in his account to glory of, in comparison of *Grace sufficient for him*. I will not mention worldly gifts of Power, Majesty, Wisdom, Wealth, as not fit here to be named; but those most heavenly ones of *Miracles*, *Revelations*, *Prophecy*, *Tongues*: and because these more spiritual *gifts* are often mistaken for special *grace*, it will not be amiss,

amiss, by some things wherein they differ, to shew the excellency of saving-*graces*, above the highest *gifts*. Four things there are wherein this difference and excellency lies. 1. The several *Fountains* whence they flow. 2. The several *Products* and issues they have. 3. The several *Trains* and retinue they hold. 4. The several *Designs* and *Ends* which they aim at.

First, For the *Fountain* or Spring-head whence *Graces* flow, 'tis *God*'s special *Love* in *Christ*, called the *exceeding riches of his grace*; by which, out of his *great love wherewith he loved us*, he hath (as the Apostle speaks) *quickned us together with Christ*, and *by grace saved us*: nay, 'tis the same *love* (says Christ himself) wherewith God loved him from all eternity. *That the love wherewith thou hast loved me* (says he) *may be in them, and I in them*. *Gifts* flow from a *Fountain* of common bounty, the same whereby God makes *the Sun to shine*, and *the rain to fall on the good, and on the bad*: *Saul, Balaam, Caiphas*,

Eph. 1. 7. 2. 4, 5. John 17. 26. Luk. 9. 1 10. 1

phas, had the *gift* of *Prophecy*: *Judas*, and many other *Hypocrites*, (our Saviour speaks of) had that and the other too, of *casting out Devils*; but 'tis not, *herein we are*
Mat. 7. 22 *bid to rejoice, that spirits are made*
Luke 10. *subject to us*; but, *in this, that our*
20 *names are written in Heaven*; and that we have a *Father* there, who will be sure to keep safe the *register* of our *names*, and *titles* by *grace*, to that *inheritance of the sons in light*. *Gifts* come but from the common *Treasury* of God's *Bounty*; *Grace*, from the choicer *Cabinet* of his love.

Secondly, They differ in their several *Products* or issues: *Graces* bear *the Image of the Heavenly*; by them *Christ is formed in us*, and we *renewed to that Image of his, in righteousness and true holiness*. *Gifts* are but the work of his *Power* and
Eph. 1. 10 *Wisdom*, and so are *Flies* and *Atoms*: *Graces* are called his *Workmanship*, the *Exemplars* and *Idea's* of himself. A *King* in his *Throne* is not so much like *GOD*, as a King's *Picture* on a *Sign-Post* is like

him

him, in comparison of this *bearing the Image of the Heavenly. Graces* are God's *Pictures* drawn to the life, and with his own *hand*, and upon the *Soul*; a *Spirit*, and so more capable of a lively resemblance. The Apostle expresses it best in that his variation of the gender, when he speaks of the different relation outward *Priviledges* have to God from that which inward *graces* have: *He came to his own, and his own received him not*; Joh. 1. 11. there 'tis but that which is *neutral*, importing an unaptness to life: but when he comes to speak afterward of his own *new-born* ones, *Having loved his own which were in the world* (says he) *he loved them to the end*; he changes to that gender which is of a Masculine vigor and liveliness; the rest are but as it were his dead goods, his Lumber: These are those which he hath *by grace* (as the Apostle) *quickned together with himself*. The rest are but as the *Pillar in the King's dale to Absalom*, a cold remembrance or monument of his greatness; 13. 1 8. 2 Sam. 18. 18.

These

These are like *Solomon* to *David*, of his own Loyns, a *living impress of his Love in the* very *Throne*. The Scriptures distinguish between *Effects* of the *Spirit*, and *Fruits* of the *Spirit*, *Gifts* are but the *Effects* of the *Spirit*; *There are diversities of Gifts*, (saies the Apostle) *but the same Spirit*; he reckons up *Wisdom*, *Knowledg*, *Miracles*, *Prophecy*, *Tongues*, and concludes, *All*
1 Cor. 12. 3 *these worketh one and the self-same Spirit*: but *Graces* he calls the
Gal. 5. 22 *fruits of the Spirit*; and he reckons them up too, *Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*; as in the *stony ground* (in the Parable before-mentioned) it brought forth *effects* of the seed, a *blade* of Profession, (may be) a *husk* of outward reformation; but 'tis the *good ground*, the *good and honest heart*, that brings forth the *fruit*, grain in the very likeness and substance of the *seed* it self that was sown (as hath been observed of the difference among several sorts of sins); those that are more sensual, as *Lust*, *Riot*, *Avarice*,

Avarice, and the like, they make men but the Devil's *servants*, he *commands* rather than *acts* them; those that are more *spiritual*, as *Pride*, *Envy*, *Slander*, *Lying*, they make men his *sons*, as like that *father* as an incorporate soul can be like an incorporeal spirit: so, *Gifts* may make us God's *servants* (at large) *Nebuchadnezzar my servant*, and *Cyrus whose right hand I hold*: but *Graces* make men his *sons*, and as like him as a frail creature can be like an infinitely holy *God*. Isa. 45. 1.

Thirdly, They differ in their *Retinue* or *Train*, of *Gifts*, none hath all, or of all sorts: *To one* (says the Apostle) *is given by the Spirit the word of wisdom, to another the word of knowledg*, &c. And again, *Are all teachers? Are all workers of miracles? have all the gifts of healing?* *Moses* himself had the gift of *Government*, but not of *Eloquence*; and his brother *Aaron* had the gift of *Eloquence*, but not of *Government*. *Apollos* had the gift of *Eloquence*, but not of *Knowledg* 1 Cor. 12. Exo. 4. 10, 14, 15, 16 Exod. 32. 25. Acts 18. 24, 25.

2 Cor. 10. *ledg* (at least) at first: and *Paul*
10. himself (as some collect from that censure of him which he himself mentions) had the gift of *knowledg*, but not outward majesty and gracefulness of speech. But 'tis not so in *Graces*, where any is, they are all link'd together, and (as the Apostle's phrase is) dance
2 Pet. 1. 5 *round hand in hand* (at least) in the *seeds* and *elements* of them: where there are any at all, there are not
Psal. 45. any of all wanting; *The Kings Daughter is all glorious within*; and
Joh. 1 16 *of Christs fulness we all receive and grace for grace: Grace*, that answers to every *Grace* in that *fulness*. *Births* monstrous in Nature, proceed from some defect in the formative virtue, disabling it to manage the matter it hath to work on: In this *New Birth* it cannot be so; *God* hath a *residue*
Mal. 2. 15 *of the Spirit* (as the Prophet speaks), and that as well here, as in the Creation, such as can both furnish and manage the matter to be wrought on: Nature (they say) doth produce, but not intend

teud Monsters; but the *Spirit* of God produces nothing but what he intends, and that must needs be perfect (at least) in *parts*, though not *degrees*, and so (as the Apostle's phrase is) *intire* and *lacking nothing*. Jam 1.4.

Fourthly, They differ in the several *Designs* and *Ends* they aim at, *Gifts*, *Offices*, *Priviledges*, and the like; even the *Apostleship* which *Judas* had, *Prophecy* that *Caiphas* had, *Evangelistship* that *Demas* had, were but (as the Apostle speaks) *for the perfecting of the Saints, the work of the Ministry, for the edifying of the Body of Christ*, wherein they themselves had no real part nor fellowship, they were but like *Noah's Carpenters*, that built an *Ark* for others, and were drowned themselves; like *Jezabel's Proclamation*, that bespoke a *Fast* while she her self surfeited on *Blood*. The *End* of *Graces*, is self-salvation, that *Timothy* might by them *save himself, and those that heard him*, that is (as in the Prophet) *to lift up the voice like a trum-* Phil. 24. 22. Eph 4.16 1 Tim. 4. Isa. 58 1.

trumpet, to hold it up in the hand, as wel as ſound it with the mouth;
Rom. 2. 20 *to teach others, and not a mans ſelf*, the Apoſtle calls *a form of godlineſs*; which he (elſewhere) oppoſes to the *Power* of it, comparing ſuch to *Jannes* and *Jambres*, whoſe rods (though turned into forms of Serpents) yet could not ſave themſelves from being devoured:
1 Tim. 3. 4 5. he that *hath faith, hath it to himſelf before God* (ſays the Apoſtle);
Pro. 9. 12 he that hath *true wiſdom, is wiſe to himſelf* (ſays *Solomon*); *Grace* is true *Wiſdom*, *Wiſdom to ſalvation*; and 'tis the *Word* when *mingled in the heart by faith*,
Heb. 4 2. that is *able to make wiſe unto ſalvation*: this word of true *Wiſdom* it is the *Inſtrument* in this *New Birth*, and ſpeaks no leſs than the other the *Wiſdom* of it, as will appear in what next follows.

CHAP.

CHAP. XV.

Of the Inſtrument *of this* New Birth, *The* Word of God.

OF *his own will begat he us* (ſays the Apoſtle) *by the word of truth*; *born again* (ſays another) *not of corruptible ſeed, but of incorruptible, even by the Word of God that abideth for ever.* And if *Wiſdom* hath appeared already, both in making choice of *likeneſs* or reſemblance to attain (this *End*) *Communion with God*, and of this way of *Parentage* or begetting, to produce that *likeneſs*, it appears no leſs neither in this *Inſtrument* of that *begetting us a-new of his own will, viz.* his *Word*, the Copy of that his *Will*. The *Apoſtle* may well call it the *Word of his power*, for by it he made us, will *raiſe* us, and *judg* us too at the *great day* (as he himſelf ſpeaks); and therefore 'tis every way moſt proper, that by it he ſhould *renew us* alſo to the *ſame image* by which he at firſt *made* us, and will

Jam. 1.18
1 Pet 1.23
Heb. 1.
John 12. 48.

at

at last *judg* us; that our *Creation*, *Renovation*, *Resurrection*, and *Judgment*, should be by the same both *Copy* and *Instrument*, his *Word*. Other *Parents* by their *Wills* and Testaments, do but provide for, not beget their *Children*; God's *Will* is an *Instrument* strong enough to beget, provide for, sustain and nourish his; 'tis that *sincere milk of the word whereby they grow*, the *seed* of the *New Birth*, and *Food* of the *New-born* both.

The office of man's word, 'tis but to signifie what he would have done, Gods Word is its own *executor*, it *doth* what it *signifies*, *Begets* as well as *teaches*. Most therefore of our Saviours *Miracles* were wrought only by his *Word*, *Young man*, (I say unto thee) *arise*, and so to the *Rulers Daughter*, and to the *Paralytick* too, and to *Lazarus* (I say unto thee) *Come forth. Do but say the Word only and my Servant shall be whole*, sayes the *Centurion*. Those three things that do give this efficacy to his *Word* are all contain'd in that short sen-

Luc 7.14. 8.54. 5.24.

tence,

tence, *I ſay unto thee.* 1. The *Authority.* 2. The *Manifeſtation.* 3. The *Application.* [*I*] there's the *Authority*; [*ſay*] there's the *Evidence*; [*unto thee*] there's the *Application:* where this *Inſtrument* of the *New Birth* is received in theſe three, it never fails. In that famous inſtance of this *New Birth*, that of the *Apoſtle Paul*'s, we have them all three together, with the reaſon taken from them why the ſame *Word* had not the like *effect* of a *New Birth* on the reſt that *travel'd* with him, as it had on him. *They heard not the voice* (he ſays) *of him that ſpake to me*; in the ninth Chapter, 'tis ſaid, *they heard a voice, but ſaw no man*; and yet in Chap. 22. 'tis ſaid, *they heard the voice of him that ſpake to* Paul; that is, they heard it not in this *Authority*, *not the voice of him*; nor in the *Manifeſtation* of what is ſaid, nor in that *Application* of it to them, which he made of it *to him.* Acts 9. 7. Act. 22. 9

It is much argued, what that *principle* of efficacy in the *Word* is,

into which our *Faith* in this *Instrument* of the *New Birth* ultimately resolves? *Papists* make it the *Church*, we the *Word*, and each charges other with a *Circle* in the *Demonstration.* They being ask'd, why they believe the *Scripture* to be the *Word of God?* Answer, Because the *Church* says 'tis so. And being ask'd again, Why they believe the Church? They answer, Because the *Scripture* says it *shall be guided into truth.* And being ask'd again, Why they believe that very Scripture that says so? They answer, Because the *Church* says 'tis *Scripture*; and so (with those in the
Psal. 12. 8 *Psalm*) they walk in a *Circle* or on *every side.* They charge the like on us (but wrongfully), That we believe the *Word*, because it says it self that it is so: but we do not so resolve our *Faith*; we *believe unto salvation*, not the *Word* barely, because it witnesses to it self; but because the *Spirit* speaking in it to our *Consciences*, witnesses to them that it is the Word indeed.

indeed. We resolve not our *Faith* barely either into the *Word* or *Spirit*, as its single ultimate *principle*, but into the testimony of the *Spirit* speaking to our *Consciences* in the *Word*.

For the working an *Historical Faith* (only) in our selves or others, those innate *Arguments* of the Scripture's *Antiquity*, *Preservation*, *Harmony*, *Simplicity*, *Fidelity*, *Impartiality*, and the like, may serve: but for this work of a *saving-Faith* (such as the *New Birth* we speak of, requires), 'tis by the Spirit speaking in the Word with that *Authority*, *Manifestation*, and *Application* (as above), to the *Searching*, *Convincing*, *Concluding* our *Consciences* under such a powerful spiritual awing them by it, as is beyond the power of any other *Word* whatever: the Apostle witnesses no less in that his instance of the *unbeliever*, who, *convinced, judged, and the secrets of his heart revealed* by it, *falls down under it*, and *acknowledges that God is in it of a truth*. Nor do we slight either 1 Cor 14. 24, 25.

in joyning the *Spirit* and *Word* in this Testimony; either of them would serve turn, were we but sure it were the *truth* of *God* spoken to us: but we are taught by him whose the *Spirit* and *Word* both are, to know the *Spirit* to
Joh. 16. be the *Spirit of truth*, by this, that
13. *he shall not speak of himself, but*
1 Joh. 4.6 *what he shall hear; and he shall receive of mine* (says he), *and shew it*
Joh. 6.43 *unto you.* And again, *He that is not of God, heareth us not. Hereby know we the Spirit of truth, and the spirit of error*; and we are taught
1 Thes. 1.5 by him whose *Word* it is, that *the Word that he speaks, is spirit and life*; and so is made out to us to be *Truth*, because *Spirit*, and *Life* (as the Apostle tells us), when it *comes not only in Word, but in power*, and in the *Holy Ghost*; and so, in *much assurance* (as he there speaks): To this purpose is that *phrase* in the *Prophet*, of *God's send-*
Zac. 7. 12. *ing his Word by his Prophets in his Spirit*: so that, as on the one side we resolve not our *Faith*, being a *divine habit*, into any human *Testi-*

mony

mony of the *Church*, with *Papists*; or *Reason*, with *Socinians*: so, nor on the other side do we with *Familists* resolve it into that of every private *spirit*, but that of the *Spirit* of *God*, speaking to our *Consciences* in that *Word* that is *of no private interpretation*. I confess, 'tis matter of wonder and grief both, that any among us should with so much confidence resolve *Faith* and Duty both, into such *Principles* as are obtruded by too many, viz. *Necessity*, *Impulse of Spirit*, *Providence*, *&c.* Me-thinks they should smell too ranck of the Forge whence they came, for any sober man to own them: *Make these stones bread*; there was *Necessity* enough, the strongest of all other, that of hunger, *and after forty days fasting*, and in a Wilderness. *Cast thy self down*, there was an *Impulse* of *Spirit*, but not *speaking* in the *Word*, but beside it; that promised a *keeping*, but *in his ways*. *All this is given to me, and to whomsoever I will give it*; there's a pretence of an extraordinary *Gift* and *Providence*. Matt. 4. Luke 4.

It is strange to see how coincident Error many times is even in its seeming Extreams; and how the old *Serpent* takes his tail in his mouth (the right Emblem of circular succession in his delusions). As far as those that make use of these *Principles*, think themselves from *Popery*, these are (all) no other than down-right *Popish* ones. If the pretended Catholick *Interest* require it, *Fraud* it self becomes *pious*; and that *Necessity* of carrying on that *Interest*, shall warrant that for their *Church*'s Service, which *God* disclaims from his: *the truth of God* (says the Apostle) *must not abound by my lye to his glory.* Our *good* (says the *Psalmist*) *cannot advantage him*, much less our *evil.* Again, if any thing (though the Life of a *Henry* the third or fourth of *France*) lye in the way of that *Interest*, the *Impulse* of *Spirit* upon *Phinehas* and *Ehud*, must (if not to the world) (yet) in the *Conclave* justifie the removal. And for the *Glory* of an extraordinary

Rom. 3. 7.

Psal. 16. 2.

Gift

Gift to dispose of *Kingdoms*; 'twas given (they say) to *Peter*, and to whomsoever he should *give* it; and that hath by a special *Providence* been continued to a race of *Successors* to this very day. But all that *thus turn aside* (as the *Psalmist* speaks) *to these their crooked Serpentine ways, the Lord shall lead them forth among the workers of iniquity*, (that is, discover them to be no better than such) and *then* (as he speaks) *Peace shall be upon Sion*; nor shall the other two, *Glory to God*, and *good will towards men*, and in men too, be then wanting neither; and this good will to be wrought in men, brings us to the third thing proposed to be handled in this great *mean* of *Communion with God*, the *New Birth*; and that which next follows, and wherein the excellency of the *Wisdom* that orders and contrives it, will no less appear. Ps. 125. 5.

CHAP. XVI.

Of the Subject *or* Seat *of this* New Birth, *wherein it is more eſpecially wrought.*

THE whole man is the adæquate and commenſurate *Subject* in which this *New Birth* is wrought; therefore is it call'd the *New Creature*, and *New man*; but more eſpecially, the ſoul of man is it in which he was firſt made, and muſt hereby be reſtor'd
Eph. 4. *to the Image of God.* And in the Soul more eſpecially that which the *Scripture* calls the *Heart of*
Ezek. 36. 26. *man:* A *new heart will I give you* (ſays God), *and a new ſpirit will I*
Ezek. 11. 19. *put within you*; and *I will take a-*
Chap. 18. 31. *way the ſtony heart out of your fleſh*, and give you an heart *of fleſh*, and be your God, &c. The heart (in the uſual ſenſe of *Scripture*) contains both *underſtanding*, and *will:*
Exo. 25. 2 35. 5, 29. we have the phraſes often, *an underſtanding heart*, and *wiſe-hearted*, and *a willing heart*, and *whoſe hearts made them willing.* And herein the

Wiſdom

Wisdom of *Christian Religion* doth not a little appear neither. The Devil wrought man's ruin at first by setting up in him a *false light* of *knowing like God*; and 'tis proper, that he that came *into the world to destroy the works of the Devil*, should restore man by first setting up in him a true *light* of *knowing*, that (as the Apostle speaks) *the eyes of our understandings being enlightned, we might know what is the hope of his calling*, and *what the riches of the glory of his Inheritance in the Saints*, and *the exceeding greatness of the working of his mighty power*. God deals with man in this his *renewing*, in the same order he held in his *making*; he begins with the *understanding*, and so to the *Will* first with *duty*, and then *reward*; *his work is before him* (as the Prophet speaks) *and his reward is with him*: the Devil knows, that the way to *unmake*, destroy man, is to pervert in him *God's Order*, or Method, and therefore he begins with the *will* and *affections*, and baits the object with promise of *reward* to

Lam. 5. 15. Ezek. 36. 5. 1 John 3. 8. Eph. 1. 18.

the utmost, to take them with, as knowing well, that the *understanding* can make no head against them, if once they be engaged:

2 Sam. 12 so he shewed *David naked Bathsheba*; but he did not shew him the *naked sword* that must for that sin *stick fast in the bowels of his house for ever.* He *shew'd* Achan *the wedg and garment*;

Josh. 7. but he shew'd him not the *fire they would kindle in his Tent.* He comes to the sinner, as

Judg. 4. *Jael* did to *Sisera*, *with Butter and Milk in one hand*, and that he shews, *and 'tis in a Lordly dish*; but with a *nail* and a *hammer* in the other hand, and that he hides.

The *Will* is the leading-part in man; the *Understanding*, though it do precede, yet doth it not so much *lead* as the *Will*; the rest of the Soul's faculties do not so easily or certainly follow it, as they do the *Will*: if the *Understanding* be the *Needle's point*, the *Will* is the *Eye* whereinto the *Thred* of all the rest of the Mind is fastened; the point may make way, and lose its labour when't has done, unless the

the *Eye* draw the *thred* after it. And 'tis of no small importance that this *New Birth* is more especially wrought on this *leading*-part of man. Put a Bridle on the Horses head, and all the rest of the Body follows; put it on any other part, and you may sooner break the *Bridle*, than lead the *Horse*.

Now as this *Wisdom* appears in making choice of this part more especially for the work; so doth it no less appear in framing of, and working upon this part, framing the *Will* so that it cannot be forced, and yet working so on it, in this *New Birth*, as that it cannot resist. There are not two things in the world more *free* than God's *Grace*, and Man's *Will*; were *Grace* not *free*, it were no longer *Grace*; were the *Will* not *free*, it were no longer *Will*: and again, could *Grace* be resisted, it could not be *sufficient to save*: for that *wisdom of the flesh* would not want *enmity* to resist; and could the *Will* be *forced*, it would be destroy'd,

2 Cor. 12. 9. Ephes. 2. 5, 8. Rom. 8. 7.

destroy'd, not sav'd; even he
Heb. 7 25 *that is able to save to the uttermost,*
saves none but such as *come to God by him.*

But here's the difficulty that some rather find than meet with; How *Grace* in this *New birth* should work upon the *Will* irresistibly, and yet the *Will* remain still *free*? To clear up which, these Considerations offer themselves.

1. We are to distinguish of the several *Acts* or *actings* of the *Will*, wherein she always (however) exercises her native *freedom*; one way of acting, is that which they call *imperat*, or of Empire over the inferior faculties; the other way is that which they call *elicit*, or of putting forth her own proper *acts* towards their objects, as to *will*, *nill*, or *suspend* towards any thing; this, as the more immediate *subject* on which *Grace* works, is that which comes in question, as that in which the *Will*'s native *freedom* most consists.

2. We are to distinguish of the several objects too, towards which

which the *Will* puts forth this her *freedom*; and they are either, 1. *Natural*, ſuch as are common to men with beaſts, as *Food*, *Labour*, *Reſt*, &c. Or, 2. *Civil*, as *Trades*, *Arts*, *Government*, Moral Vertues, &c. Or, 3. *Eccleſiaſtical*, as the outward Services of God's Worſhip in Ordinances, as *Reading*, *Hearing*, *Searching* the Scriptures with attention and conſideration, as that which is of great importance. 4. Or laſtly, Truly *ſpiritual* and ſaving, as to *turn to God*, *believe*, *embrace ſaving-grace offered*. To the firſt three ſorts of objects, the *Will* of man in his corrupt and unregenerate eſtate, hath ſtill a *freedom*, though weakned more or leſs, accordingly as thoſe ſeveral ſorts of objects riſe higher towards *ſaving-grace*. But to the fourth ſort, thoſe that are truly and ſavingly *ſpiritual*, this freedom of *Will* in this unrenewed eſtate, is not only maimed, but quite *loſt*, to any ability of putting it ſelf forth towards them until reſtored by *ſaving-grace*.

3. Yet

3. Yet hath the *Will* of it self even in its unregenerate estate, a *possibility* (though not *power*) of being enabled to will what is *spiritually* good; and though *dead in trespasses and sins*, is not to be ranked with Stones or Beasts, that have not so much as the faculty it self of *Will* by Grace to be made *willing*. In the *act* of this its *willing* good, it wills *freely*; it could not *will*, and not *will freely*; only this *freedom* to *will* what is *spiritually* good, is not in its power, but by special *Grace preventing*, *inclining*, *exciting* the *Will* to this its *willing freely*. The question about man's *Free-will* to what is *spiritually good*, is not, Whether when the *Will wills*, it will *freely* or no; but, Whence it hath that power of *willing freely*, from it self, or from *Grace?*

4. In the first working of *Grace*, *preventing*, *renewing*, *inclining*, *exciting*, and *enabling* the *Will* to the *willing* of *good*, the *Will* is meerly *passive*, though in the *willing* of that *good* it *acts*, being first

acted

acted by *Grace*, yet all the power that the *Will* hath of it self before thus *acted* by special *Grace*, 'tis but that of the *matter* or *subject*, not (as the Schools speak) of the *form*, or any internal *principle*, a bare *passive possibility*, nay *active potency* at all; yet being thus *acted* by *Grace*, the *Will* is not only the *subject* on which, but the *instrument* too by which *Grace* acts. Some express it by distinguishing of a two-fold *Grace* in this *New Birth*. The first, *preventing Grace*, whereby God, *renewing* the *Will*, puts into it the *inclination*; the second, *working Grace*, whereby he gives the *Will* the *act* of *well-willing*: 'tis as impossible for the *Will*, being of it self *altogether and only evil*, to be *active* or *concurrent* any way to the enclining it self to *good*, as for a dead man to concur to the raising himself to life; but being *renew'd* and *inclin'd*, 'tis as impossible that the *Will* should *will* that *good*, and not *willingly* or *concurringly*.

5. Yet

5. Yet doth not this *preventing*, *renewing*, *inclining*, no nor *working Grace*, though it work powerfully and irresistibly, destroy the *freedom* of the *Will* when it doth will, though it can do no other; the working *necessarily* doth no more destroy the *freedom* of man's *Will*, than it doth the *freedom* of the *Will* of *Angels*, or of *God himself*, who cannot but *necessarily*, and nevertheless *freely will* what is *good*. Nor doth the *Devil* and *wicked men* but *will* evil *freely*, although they can do no other. *Necessity* doth not destroy the *liberty* of the *Will*; 'tis *co-action* that the *Will* abhors from, as truly opposite and destructive to its *freedom*. And herein the harmony and consent between the *irresistibility* of *God's Will*, and *freedom* of *man's* in this *New Birth*, appears full of excellency and admiration, together with the *wisdom* in so contriving it. *God*, as he gives every thing a *being*, and a *being* for *action*; so a way of *action* suitable to that *being*; things of a *natural necessity*,

a na-

a *naturally neceſſary* way of *action*, as a ſtone to move downward; things of a *fortuitous contingency*, a *contingent way of action*; as, whether that ſtone be ever lifted up to move ſo again or no? things of a *voluntary freedom*, a *free* way of *action*, as that of the *Will* of man in the *willing Grace*; God's *Decree* ſo determines all *actions*, and their ſecond *Cauſes*, that the manner of their *agency* is ſtill according to that of their *being*. His infiniteneſs (as where it works, it cannot but work *irreſiſtibly*, ſo) it cannot but work *intrinſecally*, as well in every *ſubject* he works on, as *inſtrument* he works by: for that which is infinite, cannot be excluded, or external to any thing whatever. The leaſt ſtirrings of our hearts, though but in thought, he is as *internal* to them, as they themſelves. *Another ſhall gird thee* (ſays our Saviour to *Peter*) *and lead thee whither thou wouldſt not*: but God's Prerogative in *leading* this *leading-part* of man, the *Will*, is to put the *girdle* not John 21. 18.

about

about it, but into it; *He puts his Laws into the heart*; *his leading* is a *drawing*, and so *irresistible*; but 'tis a *leading* too: for though he *draw*, *we run after*; his Cords are *Cords of love*, *Cords of a man*, suited to that *liberty* of man's *will* which he gave it, and draws it by. Even in the Devil's Workmanship (sin it self), though God do not *act* it, yet he *orders* it: it could not stand with the *infiniteness* of his *wisdom* to permit what he makes not use of: there is no waste water that the Wheel of his Providence doth not take in. And herein he doth not *infuse* the *evil*, but *use* it; he doth not *use* it as an *evil*, but as an *Instrument*, and so orders it. But when he makes use of a piece of his own *workmanship*, the Will of man, as an *Instrument*, he both *Acts* it, and *Orders* it in that way of *being* and *use*, that he himself hath given it. Nor ought it to seem strange, that the same motion as to the *first* Cause [GOD], should *be necessary* and irresistible (for *who hath resisted*

Hos. 11. 4.

Eph. 2. 10

Rom. 9. 19

resisted his will?). And yet to the second *Cause* [*Man*], *voluntary*, and *free*; for in the same Clock we see the Motions are more contrary; the motion of the Wheels is *violent*, that of the Weights *natural:* nay, in the same Weights, and at the same time, the motion by their innate principle is downward, and yet by an external cause (the Hand) that at the same time lifts up the whole Clock in motion, 'tis upward too; how much more by an infinite and internal cause? And when the several motions too, though diverse, yet are not *contrary*, as *freedom* and *constraint* would be, but *desparate* (at most) as *Freedom* and *Necessity* have appear'd to be. *No man shall desire thy land* (says God) *when thou goest up to worship*; and if God can suspend the *will* from desiring, without destroying its *Freedom*, why should he not be able to *act* it to a *willingness*, and yet leave it *Free*? Nor will this but more fully appear, if we consider the manner of his *Acting* upon Exod. 34. 24.

upon the *Will* in this *New Birth*, which is the next thing propos'd in it, wherein the *excellency* of *Christian Wisdom* no less appears, and now follows.

CHAP. XVII.

Of the Manner *of this* New Birth.

I Mean not under this Head to speak of the *Dignity*, *Excellency*, or *Efficacy* of this *New Birth*, they have been all some-where touch'd at before; I shall here speak only of that which is most properly comprehensive of the *Manner* of it (and about which there are the greatest mistakes) and that is the *Spirituality* of it. Now this word *Spiritual*, is contradistinct to four several ways in the manner of things being wrought, *viz.* *Natural*, *Temporal*, *Fantastical*, and *Gross* or *Compounded*.

1. 1. It is not *Natural*; *that which* John 3. 6 *is born of the flesh, is but flesh*; *'tis that*

that which is born of the Spirit, is Spirit: take *fleſh* either way, as it implies *corruption* or *corporiety*, and 'tis ſtill oppoſite to *Spirit*; *A ſpirit hath not fleſh, as you ſee me have*; and, *the fleſh luſteth againſt the Spirit, and they are contrary*, nay, *enmity* it ſelf, *one againſt another*; even the ſoul of man in his unregenerate eſtate, is *fleſh*, and ſo (by the Apoſtle) *Hereſies* are reckoned among the *works of the fleſh*; and as it is with the *fleſh* and the *Spirit*, ſo it is with thoſe alſo that are *born after the fleſh*; they (as the Apoſtle ſpeaks) *perſecute thoſe that are born after the Spirit*; ſo far is this *New Birth* from being *natural*, or *after the fleſh*. Luke 24. 39. Gal. 5. 17. Rom 8. 7 Gal 5. 20.

2. Nor is it *Temporal*, *of this world*, but (as our Saviour ſpeaks) *from above*, and *like the wind*, forcible, but not viſible. 'Tis not like *mans being born of a woman*, as *the ſparks flye upward, to dye again*, and *go out*: but a *Birth* to a *Life* (like the ſeed of it), an *abiding life*, and an *abounding life*; *a life not carried in the hand of man*, but *hid with Chriſt in God*. 2. John 3. 8. Job 5. 7. 1 John 3. 15.

3. Yet

3. 3. Yet is it not *Fantastical* or imaginary neither, but *true* and *real*, though *spiritual*. That phrase
Gal. 4.19 of a *New Creature*, a *New Man*, *Christ formed in the soul*, all imply reality; that *exceeding mighty working of Gods Power*, even *the same whereby he raised his Son from*
Gal. 6.15. *the dead*; that *quickning together*
Eph. 4.21 *with him*; that *Sealing*, *Earnesting*,
1.18,19 *Inhabitation of the Spirit*, ascrib'd
Col. 2.13. in Scripture to this *New Birth*, carry it without doubt higher than a *Phantasie* or bare *imagination*.

4. 4. Nor is it (as not barely *imaginary*, so) on the other side, not *compounded* of *God's Spirit*, and *man* in one *personal substance*, or *subsistence* of *both* (as *Familists* would have it). In this *New Birth*, the substance of the faculties of the soul is not changed, the change is only of qualities in them, the *Understanding*, *Will*, *Memory*, *Affections*, are not destroy'd, but reduc'd and improv'd. 'Tis certainly high bed-time with the world, that it begins to dream of a sleep of

of the soul after death, and an odd kind of strange *Transubstantiation* of it into *God* in this life: that *Transubstantiation* of *bread* into the *Body* of *Christ* in the *Food* of the *New-born*, is short of this of the human soul into the *Spirit* of *Christ* in this *New Birth*. But as that *Food* is of the *Bread*, and *Body* of *Christ*, not *substantially*, but *Sacramentally* one; so in this *Birth* of *water* and of the *Spirit*, they are not (as the Apostle speaks) therein so much *one*, as *they agree in one*. Some (as I hear, for I confess (as *Cicero* said of himself concerning the *Lyric* Poets) should I live the life of *Nestor*, I should scarce find leisure to read their Books) have found out, to avoid the grosness of this *Transubstantiation*, or *Composition*, a distinction between a union of persons, and a personal union, and say, that in this *New Birth* there is not a union of persons between God's *Spirit* and us, but a personal union. *Incommunicability* to another *person* being of the inseparable essence of every

every *perſon*. We muſt ſuppoſe they mean ſuch a *union* as that of the two *natures* in the *Perſon* of our bleſſed *Saviour*; if ſo, then as from that *perſonal union*, there flows a *Communication* of *Properties*, whereby what belongs in the ſame *perſon* to either of the *Natures*, is aſcrib'd to the whole *perſon*, as the proprietor of all actions and endowments (as is uſual in thoſe phraſes of Scripture, *the* Acts 20. *death of God*, and *blood of God*, and 28 thoſe of the *Son of Man's Power to* Mat. 9.6. *forgive ſins*, and *being Lord of the* 12. 8. *Sabbath*, and the *Son of Man's coming down from Heaven, and being in Heaven even when he was talking with* Nicodemus). So the *ſin* of man, his *Lyes*, *Luſts*, *Blaſphemies*, being *perſonal*, muſt be perſonally *God's*, and that not only by *imputation*, but *action*; and God's *Infiniteneſs*, *Omnipotence*, *Eternity*, Man's. I did in conference with one of theſe ſtrangely deluded Creatures of my own Pariſh, ask him, Whether (being perſonally one with Chriſt) he was not the *Creator*,

Creator, *Saviour*, *Redeemer* of such as believed in him, and were *one with Christ*, as well as himself, and so the Saviour of *Christ* himself too? But all the answer I could get from him, was, That his light comprehended it, though my darkness could not. That in *Christ* the *person* of *God* assum'd the *person* of *man*, was the Heresie of *Nestorius*, who held in Him two persons. That the nature of God assum'd the nature of men, was the Heresie of *Eutyches*, who held in him but one nature. That the *person* of man assum'd the *nature* of God, was the Heresie of the *Patripassians*, that held the whole nature of God common to all the persons to have suffered. But this Blasphemy is an *oleo*, or complication of them all with advantage; it makes Christ to have as many *persons* as there be *Saints*; his Divine *nature* to be *Transubstantiated* into, and made one with *man's*, and so to suffer and dye, and (which is no less Blasphemy than any of the rest) to subsist

out of his own *person*, in that of man's. However, 'tis much-what like that other Transub-stantiation, wherein the *Papists* are forc'd to yeeld, that Mice and Rats, when they by chance eat the consecrated *Bread*, they do eat (they say) the *Body* of Christ, but they do not eat it *bodily* (a strange kind of Diet for Mice to eat a body, and not bodily). So here a personal union, but not a union of persons, somewhat like our Altar-men of the late Age, who would needs have more than a Sacramental union between the *Body* of Christ, and the *Bread* in his *Supper*, but could not tell what to call it.

Now, as it is not safe to make God's *actings* the bounds or limits of his *Attributes* (as to say, he cannot do but what he doth, or hath done): so, nor is it any way safer to make his *actings* the limits of his *Person*, as to say he acts graciously in such a man, therefore he is *personally* one with him. In the work of our *Justification*, it being a *ju-*

a *judiciary* imputative *transaction*, *Christ* is *Legally* one *person* with us, in God's acceptance, as hath before been shew'd: but this of our *Sanctification* in the *New Birth*, is by *inherent Grace put into us*, not imputed; *merit* applied to us, and so to make *Christ* really one *person* with us, is not only to give *man* a *Godhead*, but *God* an *incarnation* in us, as well as for us.

Yet neither are the *actings* of God's Spirit by *Grace* in us, meerly *transient*, or occasional, they are by way of *infused habit* or *principle* (as the Scripture speaks) *put into us*. Our *Saviour* himself best expresses it, by *comparing it to the wind*, *The wind bloweth where it listeth---So is every one* (says he) *that is born of the Spirit*; he doth not say, So is the *Spirit* (as *Antitrinitarians* would have it) who make the blessed Spirit no other than the force or vertue of the *Godhead* (as the wind, which is but agitated Air); but *so is every one that is born of the Spirit*. The *Wind*, besides the qualities of cold or Joh. 3. 8.

hot, which it works in the Air hath put into it a *principle* of motion, it *blows where it lists*: so hath the Soul in this *New Birth* a *standing principle of Grace*, acting it unto holiness. Nor when we are said to be herein *made partakers of the Divine nature*, is it to be understood as if said, *partakers of the Divine essence*; the word there us'd, clears it sufficiently, implying only *nature*, in that sense that we call an angry man, a man of a hot nature; another that is unactive, a man of a slow nature, or one that is kind, a good natur'd man.

There is nothing more dangerous in Religion, than to stretch *Metaphors*, and to make them go more *miles*, and on *more feet*, than they stand on; and especially when against plain *Scriptures* that positively hold out the contrary. *Metaphors* are short *Parables*, and Parables are to be limited by their scope or design. When *Papists* conclude, that man before he is newborn, is not dead in sin, but only sick

sick and wounded, because *the man that fell among thieves* between *Jerusalem* and *Jericho*, is in the Parable said to be so (when in plain Scripture he is said to be *dead in trespasses and sins*); we answer, that the express *scope* of the *Parable* is not to shew what man's state was, but *who was his neighbour:* nor is it other than a sufficient answer to all those Scripture-*phrases* of *Christ's Spirit dwelling* in us, being *one with us*, and *we with him*; that they are Metaphors expressing not an essential, but only a constant cohabiting, conjugal oneness (as appears by the same Spirit's own exposition of them in that plain Text, *He that is married to the Lord, is one Spirit*). How ridiculous were it for a man, against plain Scriptures to the contrary, to go about to justifie his cheating or theft, by the *Parable* of the *unjust Steward commended for writing down fifty for a hundred*; or that of *our Saviours coming to judgment as a thief in the night?* when as the one aims

Luke 10. 30.

Eph. 2. 1.

2 Cor. 6. 7

Luke 16.

2 Pet. 3. 10

at nothing, but to make us *wiſe unto ſalvation* in our *Generation*, as he was to the world in *his*; the other to make us watchful, that we be not ſurpriſed by our Maſter's coming to judgment. Nor doth the excellency of *Chriſtian Wiſdom* appear leſs in this Branch of the *New Birth*, than in any of the other. *Birth* carries more eſpecially a relation in it to three things, *Life*, *Love*, *Inheritance*; now they are all three here ſpiritual, and therefore 'tis every way fit the way of the *Birth* ſhould be ſo too. 1. The *life* is ſpiritual, and therefore if the *Birth* to it were not ſo too, 'twere improper. The Service God requires, for which he gives us *life*, is (as he ſays himſelf) to be done *in ſpirit*. 2. The *Love* is *ſpiritual*; God loves his own *image* in us, and that is *ſpiritual*, and conſequently ſo muſt his *Love* be; and then too, ſo muſt the pledg of it be, this *Birth*. 3. The *inheritance*, 'tis that of the Saints in light; and therefore ſuch too muſt the *Birth* be that entitles us to

to it. Those *riches of the glory of his inheritance in the Saints*, cannot be laid claim to by any other kind of *Birth*; this only can (to advantage) improve the *rods* as well as *riches* that belong to this *inheritance*, as will appear in a fourfold instance, the which do here next in order follow. Eph. 1.18

CHAP. XVIII.

Of Christian Wisdom *in the improvement of* Crosses.

THere are four things in the Management and Mastery of which, *Wisdom* more especially appears; and they are *Crosses*, *Conflicts*, *Desertions*, *Death*; and 'tis no mean triumph of *Wisdom*, to *fetch meat out of these eaters*; Judg. 14. 14. and with *Tamberlain*, to make these four Tyrants to draw her Chariot. I shall speak of these four in order, but no otherwise than as improv'd by this *Wisdom*; and they do not improperly refer to the four fore-going *Branches* of

this *New Birth*; the *Parentage* secures and improves *Crosses*, as but *rods* in *the hand of a Father*; the *Instrument*, the *Word*, that *Sword of the Spirit*, that arms us in *Conflicts*; the *Seat* of it, the sanctifi'd *Will*, or *willing-mind*, accepted for the deed, that secures against present wants of sense or evidence of God's *Love*, and the *Way* or *Spiritualness* of this *New Birth*, that, as not capable of dying, secures against the last of them, *Death*.

Crosses are a kind of *Blots* in the game of this life, which no other *Wisdom* but this can prevent the being either made or hit; this secures and improves them, and that by taking them under a two-fold consideration; First, Whence they come? Secondly, Whither they would?

First, They *come not* (as *Job* tells us) *from the dust or ground*; that is, they have another, a higher rise than their *Instruments* or second *Causes*. Like *Moses Rod* thrown to the *Earth* (as if bred there) *they turn to Serpents*; taken up,

up, they make our way to *Canaan.* They flow from the ſame *Fountain* of bounty, that *Promotions do, neither from the Eaſt, nor Weſt, nor South, but from the Lord.* Nay, that *Faith* it ſelf doth; *To you it is given not only to believe, but to ſuffer.* Nay, that *Heaven* it ſelf doth, *Houſes and Lands, with perſecutions in this world; and in the world to come, life everlaſting.* Nay, that *Chriſt* himſelf doth; *If ſo be we ſuffer with him, that we may reign with him.* We may well then ſay with him, *The Cup which my Heavenly Father hath given me to drink of, ſhall I not drink it?* 'Tis ſtill in the hand of a *Heavenly Father*, and 'tis that that ſeaſons, ſweetens, mingles, meaſures, allays it; if that hand give to his people (as in the *Pſalm*) *tears to drink in great meaſure*, yet 'tis in *meaſure* ſtill; he *turns not his Cart-wheel upon the Cummin*, but (as the Prophet ſpeaks) fits it with a rod to threſh it with. An Elephant, an Ox, a Horſe, are creatures of great uſe and ſervice, but not until reduc'd

Pſal. 75. 6
Phil. i. 29.
Mat. 10. 30.
2 Tim. 2. 12.
John 18. 11.
Pſal. 10. 5.
Iſa 28. 27

and tam'd; till then, the more of ſtrength and courage is in them, the more there is of danger, and the more of difficulty in that reducement, and the more incapable too of doing it themſelves; a higher, a nobler nature for which they were made, muſt do it: and 'tis no other than ſo, in that nobler nature of *man* too, the more of courage, ſtrength, uſefulneſs, there is in *man*, the more need of taming, and the more incapacity of doing it himſelf; even his very *wiſdom*, that of the *fleſh*, is herein *enmity* it ſelf; a nobler and ſuperior Power, by and for which he was made, [*God*] 'tis He muſt do it; and as we lay on (as we ſee cauſe) a heavier yoke, or ſharper bit to tame thoſe creatures with; ſo, if God ſee cauſe to do ſo by us, that we be not *like the Horſe and Mule*, we can blame nothing but our own rage and head-ſtrongneſs that do require it.

Rom. 8. 7.

Pſal. 31. 9

And yet, ſecondly, As this *Wiſdom* teaches us to conſider, that they come from God, ſo that they

they come from our *ſelves* too, and in ſome reſpects more from *us* than *him*; they come from God but *providentially*, they come from us *procuringly*, *meritoriouſly*, *inſtrumentally*. God calls them his *ſtrange works*, (1.) Not ſpontaneouſly, not natively flowing from him as works of mercy do, whereof his *bowels* are a *fountain* (as the Original word us'd for Mercy literally ſignifies), and might be (as ſome have obſerved) more properly tranſlated *viſcericordia*; but the *Razor* (as he ſpeaks himſelf) *wherewith he ſhaves his people, it is hired*; the *inſtruments of cruelty are not in his Houſe* (as in that of *Simeon* and *Levi*); he borrows them from us; 'tis always ſome *diſtemper* in us, that makes him *draw blood*, ſome *tumour* or *ulcer* that needs *lancing*, ſome *ſpot* or *ſtain* that will not be fetcht out without more than ordinary *rubbing*, that ſo *he may* (as his Apoſtle ſpeaks) *preſent us to himſelf without ſpot or wrinkle*: we have our *wrinkles* as well as *ſpots*; and if *waſh-*

Iſa. 28.21

Iſa. 7. 20.

Gen. 49.5

Eph. 5.27

washing us in his blood, do best fetch out our *spots*, *stretching us on his Cross*, will best fetch out our *wrinkles*; those *hidden things of deceit* (as the Apostle calls them), those *depths of Satan* will not out without these stretchings and pressings. This *Wisdom* therefore teaches us to search for the causes of our *crosses* within us; and when found, to strike in with God and them, and make with both one *party* against the *common enemy* our *sins*, and herein we may, would we but make this search within us, find in the greatest intricacies and *labyrinths* of our sufferings, a *thred* or *clue* in the nature of the Cross it self, to lead us back to the true cause of it. Who sees not in *want* the cause to be *riot* (as in the Prodigal)? In *ignominy*, the cause to be *pride* (as in *Haman*)? In *sickness*, the cause to be *intemperance* (as in the *Corinthians*)? In *Pestilence*, the cause to be *security* (as in *David*)? In *war*, and captivity, the cause to be *contempt of God's Word* (as in *Judah*)? The *sin* most-what

2 Cor. 4. 2

Luke 15.

1 Cor. 11. 30.

2 Sam. 24. 14.

what *travelleth* of the *judgment*, and *begets* it (as *Adam* did *Cain*) *in his own likeness.* Gen. 5.

2. The second main *Consideration* under which this *Wisdom* takes our *Crosses*, is, Whither they would? They have their designs and errands, or rather *God* hath *his* in them; even that *Messenger of Satan* on *Paul*, went on *God's errand*, 2 Cor. 12. *to humble him from being exalted above measure by that abundance of his Revelations. You have heard* (says the Apostle) *of the patience of Job*, Jam. 5. 11. *and you have seen the end of the Lord*; not so much *Job's end* (though that was glorious too) but *God's end.* Our *sufferings* may sometimes seem to run upon *Wheels* of meer chance, and that God hath no other meaning but to break us upon those *Wheels*; yet like those *Wheels* in the *Prophet's Vision*, if we look well we shall Ezek. 1. see *eyes* in those *Wheels*, as he did. How strange and giddy seem'd the motion of that *Wheel* of *Providence*, whereby *Jacob* is cast into a *want of Bread*, and *Pharaoh* rais'd

to

to enough *for seven years to come*, and both of *God*'s *bringing about?*

Psal. 105. 16. *He call'd for a famine on the land, and brake their staff of bread* (says the *Psalmist*): and, *God* (says *Joseph*) *hath shew'd Pharaoh what he is about to do:* but, as strange as 'tis, *God* had an *eye* in this *Wheel:*

Gen. 41. 26.

Psal. 105. 17. *He sent a man before them, even Joseph who was sold for a servant, whose feet they hurt in the stocks, until the word of the Lord try'd him.* Jacob's *famine*, Pharaoh's *plenty*, Joseph's *slavery*, *imprisonment*, and *preferment* (as strange and cross *spokes* as they seem to be in this *Wheel*), all mov'd orderly by *God*'s *word* and *appointment*; for *Joseph*'s trial and preferment, *Jacob*'s faith and relief, would we but suspend our judgments until the *Picture* hath had the last sitting, the first lines in the rough draught would easily be excused.

I will not speak of all the *designs* of *crosses*, whither it is they would; not of their *weaning* us from the world, or *winning* us to God,

God, or *winnowing* us from our chaff, or *warning* us from wrath to come, *&c.* I will only touch at two of them, as thoſe whereto (our ſubject) *Chriſtian Wiſdom* more eſpecially ſerves to manage them, and they are *the knowledg of our ſelves*, and *exerciſe of our Graces.*

First, *David* when *his ſore ran in the night, and ceaſed not, and his ſpirit was overwhelmed, and his eyes with-held from ſleep, he communed with his own heart, and his ſpirit made diligent ſearch.* A man in proſperity is a ſtranger to himſelf, ſtudied, and known only to others; he knows himſelf but by *hear-ſay* (at beſt), and ſees himſelf only in thoſe falſe *glaſſes* of the *flattery* and *envy* of others. He is ſo much the World's *god*, as he is not his own *man.* His ſoul is but his body's Gueſt (at moſt), and commonly proves but a ſlippery one neither, and ſlincks away without taking leave, for fear of coming to a reckoning; he carries it like a Dark-Lanthorn, to 1. Pſal. 77. 2

ſee

see all but himself by: Crosses do herein half our work to our hand; they teach us to *know our selves*; and certainly, next to the knowledg of the Maker, the Soul's Master-piece is the study of it self; 'tis hard to carry an over-full cup even; he hath a double task that must read, and discypher, and correct himself, without this Paraphrase of Crosses.

2. And for the second main *design* of *Crosses (The exercise of our Graces)*, *David* is here an excellent president for us too, when he was in those fore mentioned straits, Psal. 77.3 *He cryed unto the Lord, he remembred God, and considered the days of old,* Ps.132.2. and *that his promise fails not: He vowed a vow to the mighty God of Jacob.* If Crosses keep those *Graces* of *faith*, *hope*, *search*, *watchfulness*, *communion with God* in prayer and meditation more (as in him) upon the wing in our souls, and like a metall'd Hawk, a check makes it but to strive at a higher place in them, they are of more advantage to us, than all the World's tri-

triumphs laid at our feet. Thoſe *paths* (that *Job* ſpeaks of) *waſh'd with butter*, muſt needs grow very ſlippery, rank, and fulſome: thoſe that are ſtrewed, (at leaſt) ſprinkled with the *ſalt* of *Croſſes*, are certainly more ſafe and ſeaſoned. *Ye have need of patience* (ſays the Apoſtle); and 'tis *the tryal of your faith* (ſays another) that *worketh it*; and *'tis patience that hath her perfect work* (as elſewhere): *Chriſt is called the author and finiſher of our faith*; he begins it in us, as he did for us, in *love*; but he finiſhes it in *patience*. *All theſe dyed in faith* (ſays the Apoſtle), and they were all eminent *ſufferers* upon *Record*; when God doth hereby exerciſe us, he doth not only call upon us to call upon him, and to call our ſelves to account before him, but he calls upon us for more of both. It may be *Chriſt ſleeps in the ſhip* of our ſouls, and the ſtorm ariſes on it, and 'tis *ready to ſink*, that we might cry ſo much the louder to *awaken him*; it may be our *Cords* of

Jam. 1. 4. Heb. 10. 36. Heb. 11. 13. Mark 4.

of love, and *zeal* slacken, and God would have us draw them harder by new *vows* (as *David* did); but let us then take heed that we say of them (with him) too, *Thy vows, O Lord, are always upon use*; when once made, they become *Gods vows*, and our *duties*; take heed of leaving them behind us in our *sick-beds*, and forgetting them there; if we do, they will be sure (so) to start up in our *death-beds*, and flye into the faces of our Consciences with horror and upbraidment. If we so bury our *vows*, they will anticipate a *resurrection*, and come to judgment against us before our bodies or our souls either.

Ps. 56. 12.

CHAP.

CHAP. XIX.

Of Chriſtian Wiſdom *in the improvement of* Conflicts.

MAN is a Creature made up in every part of him, of conflicting contrarieties: in his Body all the Elements are in a continual conflict with one another: his Soul is not any whit more free; the underſtanding and affections, Reaſon and Paſſion, like the Flint and Steel, are ſtill wearing upon one another with their mutual claſhings; 'tis ſo in the Chriſtian too, as well as Man; the *fleſh* and *ſpirit* ſtill *luſt againſt each other* (as the Apoſtle ſpeaks), *for they are contraries*: 'tis the providence of Nature to improve thoſe Elemental *conflicts* in the body of man, to the higheſt uſes of it. Were it not for the *Earth* of *Melancholy* in man's Body, it could have nothing in it of *retention*, *poſture*, *reſt*, but would be a very *ſquib*: Were it not for the *Fire* of *Choler*, it could have nothing of *concoction*, Gal. 5, 17.

concoction, *expulſion*, *action*, but would be a very *logg:* Were it not for the *air* of *blood*, and the better part of it, *ſpirits*, it could have nothing of *aliment*, *motion*, *intercourſe*, but would be a very *ſtatue:* Were it not for the *water* of *Flegm*, it would have nothing of *cohæſion*, *allay*, or *ſuppleneſs*, it would not be ſo much as any of the former three, but would be a very *heap*. And in the ſoul too, *vexatio dat intellectum*, 'tis that claſhing of the Flint and Steel that beats out the *light*; and 'tis no ſmall part of the Office of *Chriſtian Wiſdom*, to improve the ſpiritual conflict between the *fleſh* and *ſpirit*, and make it the *Balance* and *counterpoiſe* of the Chriſtian's *ſoul*. Were it not for the *Spirit*, the *fleſh* would not be *habitable*, but a very *ſepulcher*, a
Rev. 18. 2 *Gage of unclean Birds:* and were it not for the fleſh, the ſpirit would not be *humble*, but a very *Babel*, a Caſtle in the Air; the *Wiſdom* of the ſpirit, keeps the fleſh *awful*; and the *Wiſdom* of the *fleſh* keeps the

the ſpirit *watchful. Rome*'s ruin was caus'd more by her abſolute *conqueſt* of *Carthage*, than her long *Warr* with it; and 'tis ſo here too, in this Warr between the *fleſh* and *ſpirit*.

And as it is needful in this ſtate of mixture, that this *conflict* ſhould be; ſo 'tis no other *Wiſdom* than this of *Chriſtian Religion*, that can rightly improve this *friendly enmity* to advantage. *Morality* could never reach it; the *Stoical Apathy* to bring it about, ſtarv'd the *fleſh*; and the *Epicurean Indulgence* drown'd the *ſpirit*. The *Roman Valour* lay in killing the *fleſh* (by ſelf-murther) to ſet free the *ſpirit*; and the *Greekiſh wiſdom* is (they ſay) come to it (at laſt) to enſlave the *ſpirit* to their *Turkiſh* Maſters, that they may ſet free the *fleſh* to drink down their ſorrow. *Chriſtian Wiſdom* keeps both a foot, and makes their *warr* the ſoul's beſt *welfare*: our *comforts* in this life are abundantly more owing to our *conflicts*, than our *conqueſts*; to the fortitude of not yeeld-

yeelding, rather than the felicity of no resisting; and so (as the Apostle speaks of these tribulations) *we are more than conquerors in them*, because if we maintain the fight, *conquerors* by them: our
Rom. 8. 37 *Crowns* (as to the Apostle) *are but laid up for us*, and our *comforts* in the mean time *come into us* by this *good fight of faith*; that was it that made him *take pleasure in infir-*
2 Cor. 12. *mities*; and *when he was weak,*
10 *then to be strong*. Our blessed Saviour himself, though he teach
Matt. 4. 1 us to pray *not to be led into temptations*, yet was himself *led to them* by the *blessed Spirit*; and the
Heb. 2. 18 Apostle gives the reason, that he having been *tempted*, *might be the fitter to succour them that are tempted*. The greatest danger in these *conflicts*, is that too easie mistake of those *conflicts* of *reason* between the *understanding* and *affections*, for these of *Regeneration* between the *flesh* and *spirit*; we are therefore by this *wisdom* taught to take special notice of the differences, here, as before, between *gifts* and *graces*,

and

and they lye as thoſe, eſpecially in four things: 1. The *ground* of the *quarrel.* 2. The *nature* of the *fight.* 3. The *conduct* of the *warr.* 4. The *deſign* or *end* of it.

First, In thoſe conflicts between the *underſtanding* or *moral conſcience*, and the *Affections* or *Paſſions* in a natural man, the *ground* of the quarrel is not ſo much *hatred* as *danger*; were it not for the danger of infamy, loſs, or ruin, the *underſtanding* could be well enough contented to comply, nay, give it ſelf wholly up to the ſwinge of the affections; but 'tis not ſo in theſe *conflicts* between the *fleſh* and *ſpirit* in a *regenerate man*, the *ground* of the *quarrel* is here *hatred* more than *danger*. *Rome* was ſaid to fight with other enemies more out of *glory*, but with *Carthage* out of *ſpight*: 'tis ſo here too; 'tis not ſo much which ſhall ſecure it ſelf, as which ſhall ſubdue the other. Of all the affections, *hatred* and *love* are, as the *firſt* and moſt *uncompoundable*, ſo of greateſt *enmity* 1.

and

and *opposition*. *Joy* and *Grief* do often compound and meet in the same object; and so do *Desire* and *Fear*; as in the *death* of a *friend* out of a tormenting sickness, or cutting off a gangren'd limb.

Psal. 2. *Rejoyce with trembling* (says the *Psalmist*); and as *joy* and *trembling*, so *desire* and *fear* are both towards *Gods Name*; but we *love* and *hate* not the same object. In this especially it is that we are

Neh. 1. 11 said to be made *partakers of the Divine Nature*, when we *hate* and *love* as God doth: now *God hates* in sin, not so much the *danger* of it, as the *loathsomness*; and *loves* in *Grace*, not so much the *reward*, as the *beauty* of it. Though *no*

Eccles. 9. 1 *man knows love or hatred* (as *Solomon* speaks) *by the things that are before him:* yet by these two, of all the affections, men may best know what is within them.

2. The second difference is in the *nature* or manner of the *Fight*; that between the *understanding* and *affections* in a natural man being several faculties, is more at distance, and

and as it were by *Missile Armes* and *velitation*; the *Understanding* fights not against the *Understanding*, nor the *Affections* against the *Affections*, but each against other; but 'tis not so in this between the *Flesh* and *Spirit* in the regenerate man, the *fight* is closer and neerer at hand, and as the phrase is, *inter Triarios*, in *every faculty* of the regenerate soul there are both parties of *Flesh* and of *Spirit*; In the *understanding* it self, a *wisdom* of the *flesh*, and a *wisdom* of the *spirit*, and so in the *affections* too; and in every of them, a *worldly joy in the increase of corn and wine, and a godly joy in the light of Gods countenance*; a *worldly sorrow that worketh death*, and a *godly sorrow*, that *worketh repentance to salvation*; a *fear* that *perfect love casts out*, and a *fear* that *perfects love*; a *desire as large* as *Hell*, and a *desire* as *high* as *Heaven*. The *fight* between the *Understanding* and *Affections* in the natural man, is like that among *Soldiers of fortune*, more lazy, and by way of *siege* and *retrenchment*; this between

Psal. 4.
2 Cor. 7. 10.
1 Joh. 4. 18.
Deut. 10. 12.
Hab. 2. 5.

the *flesh* and *spirit* more by way of *assault* and *onslaught:* that may now and then give each other a *broad-side*, and off again; this comes to *grapling* and *boarding* each other in the same *vessel* of every *faculty*. When *David* in the siege of *Rabbah* fought at a distance by *Joab* and *his other Captains*, he came to no small loss abroad, and shame at home; but when he *fought hand to hand with Goliah, with the Geshurites, Gezrites*, and *Amalekites*, *he prevailed* (says the Text) *greatly*; these moral cold skirmishes between the *Understanding* and *Affections*, as they are not so close, so nor ordinarily so successful as these intestine combates between the *flesh* and *spirit*; these are like that of *Scanderbegg* in his *History*, who fought a challenge with his enemy in a Box, or Grate, Breast to Breast.

Thirdly, They differ in their several *Conducts* of the *War*; that between the *Understanding* and *Affections* is more mercenary, and admits more of *Parleys*, *Treaties*, *Cessa-*

Ceſſations, *Correſpondencies*, *Compliances* and *Entertainments*; this between the *fleſh* and *ſpirit* admits of none, fights it out to the laſt man, gives no *quarter*. That is like the ſtrife between the *Wind* and *Tide* that ſometimes ſtruggle, ſometimes come about and are both of a ſide; this like that of the ſtream and Damm, always ſtrugling and ſtriving to *force* one another. Between theſe two parties of *fleſh* and *ſpirit* there is always ſomewhat of retardment before the act of eithers prevailing, of reluctance in it, of remorſe after it. 'Tis a great part (they ſay) of the *Art* of *War*, *noſce artes hoſtis*, to learn the enemy's way of fight; 'tis ſo in this too between the *fleſh* and *ſpirit*, with ſome ſins we muſt fight like *Parthians flying*, with others like *Romans* charge them home; thoſe that are more ſenſual ſins are of the firſt ſort, *Flee Fornication* (ſays the Apoſtle) and again, *Timothy* muſt *flee alſo youthful luſts: Luſt* is a *Baſilisk*, and kills by the *eye*, there's no ſtaring it in the face,

1 Cor. 6. 18.

2 Tim. 2. 22.

'tis a *burning-glass*, and kindles if we remove not; avoid it there-
Pro. 4. 15. fore (says experienc'd *Solomon*) the very *path* and *haunt of it*, *turn from it, and pass away.* Sins of the other sort, such as are more *spiritual* and devillish, as *envy*, *pride*, and *malice*, we may look them in the face, and contemplate their ugli-
Jam. 4. 7. ness; *Resist the Devil*, (says the Apostle) *and he will flee from you*; and,
1 Pet. 5. 9. *Resist him stedfastly in the faith* (says
Rom. 12. another) Some sins (as *sudden an-*
Gal. 2. 5. *ger*); are to be *given place to*, that is, diverted from, *Give place unto wrath*; and others, (as hypocrisie, dissimulation, and the like) the same Apostle *would not give place to, no not an hour.*

Fourthly, They differ in their several *Designes:* As the *Quarrel* between the *flesh* and *spirit*, is more *mortal* and deep, the *War* more intestine and close, the *Conduct* of it more *untreatable* and *engaged*; so the *Design* of it is more *destructive* and *bloody*: That in the *conflict* between the *understanding* and *affections*,

ons, 'tis but to *charm* the *Serpent from biting*; This in that between the *fleſh* and *ſpirit*, 'tis to *cruſh the very head of the Serpent* from being able to bite, (at leaſt) any higher then the *heel* that treads on't: that but to pacifie, this to *purifie* the conſcience; that but to *reſtrain*, this to *renew* it; That deals with ſins, (as *Eli* with his Sons) *Nay, my ſons, it is no good report that I hear of you, why do ye ſo?* or (as *David* about his *Abſalom*) *however, deal gently I pray with the young man for my ſake*; This in the language of *Noah* concerning his *Cham*, *Curſed be Canaan, a ſervant of ſervants ſhall he be:* Or (with *Jacob* of thoſe of his (brethren in iniquity), *Curſed be their wrath, for it was cruel, into their ſecrets let not my ſoul enter:* And (with *Abraham*) *caſts out the Bond-woman and her ſcoffing ſon:* And when requir'd, is ready (with him) to *offer up his Iſaac too*, the Son of his joy *and laughter*, (as the name ſignifies); Now the *natural conſcience*, or *moral underſtanding*, would (in ſuch

2 Sam. 2. 23, 24.

2 Sam. 18. 5.

Gen. 9. 25

Gen. 49. 6

Gen. 21. 10.

Gal. 4. 30.

a case as this of *Abrahams*), have been sure to have endeavoured to have started a quarel between God's *command*, and his *promise* concerning such an *Isaac*, and by setting them at *odds*, have set them both at *nought*, and first have consulted with *Sarah*, (with *flesh* and *blood*) and have seen what she would have said concerning the *Lad*, from whom he had him,
Heb. 11. 19. (as the Apostle speaks), *by way of figure*, but *Abraham* will not so truck with God, he knows that in matter of faith God's promises are his part to make good, and therefore rests in a *Deus providebit*, God will perform; his *Commands* are *Abraham*'s part, and therefore
Gal. 1. 16. (with *Paul*) when he once *had the heavenly vision, he consulted not with flesh and blood:* And (with our blessed Saviour), in *the doing of his*
Joh. 2. 4. *heavenly Father's business*; says, *Woman, what have I to do with thee?* the *Spirit* in this war with the *flesh*, draws the arrow, as *Jehu*
2 King. 9. 24. did against *Jehoram, with his full strength*; the *understanding* shoots it against

against the *affections*, as *Joash* against the *Assyrians half drawn*; if the Spirit hold the hand in this shot, (as the Prophet did the King's) that *guide being at the right hand*, 'twill not spare (as the Psalmist speaks) *to wound even Kings*, (the most reigning sins) *in the day of its wrath*. The *natural conscience* strikes but at some of the *branches* of corruption, such as hang too much in the world's eye; the *Spirit* lays the *axe at the root of the tree*. 2 Kin. 13. Psal. 110. Mat. 3.

CHAP. XX.

Of the Excellency of Christian Wisdom *in the Improvement of* Desertions.

Judg. 14. 14. THIS is the most ravenous *eater* in the whole *Riddle*, that Christian *Wisdom* by this *New Birth brings meat out of*. In *Crosses* yet a Christian sees much of God's hand, and feels much of it too, under him, as well as on him; in *conflicts* he doth no less by his Rem. 8. 26. *help, that of his Spirit helping infirmities, by grace sufficient for him*, (as to *Paul*); even in *death* it self he hears much of his *triumph*, 1 Cor. 15. 55. *O death I will be thy death, where's thy sting?* but out of a meer *Privation*, that admits of neither *seeing*, nor *feeling*, nor *hearing*, nor scarce of *understanding* what God's meaning can be in it, (as this of Desertion is); 'tis the *triumph* of this *Wisdom* to *bring meat out of this eater, light out of this darkness. Troubles* 2 Cor. 7. 5, 6. yet *on every side, fightings without, fear within*, (as to *Paul*) may receive

ceive *comfort from the coming of Titus*, but a friend; but when there's nothing of *coming*, all *withdrawing*, even of the *promiſed Comforter himſelf*; *Stephen ſaw Chriſt* while a killing, and that ſight was his *Mount*, *made his face ſhine*; and changed not only that, but the very *ſtones* too, made them *bread*. *Job*, though God himſelf would *kill him*, yet *will he truſt in him*; but when God begins to kill, and to do it with *envenom'd arrows*, ſuch as *drink up the ſpirit*, then to turn God's *ſcorpions* into *fiſh*, his *ſtones* into *bread*, and to *ſuck oyle out of theſe ſtones*, to turn theſe *arrows* into *plaſters*, 'tis a kind of *weapon-ſalve* beyond that ſo much talk'd of; to turn theſe *wounds* themſelves of the *ſpirit*, ſuch (as *Solomon* himſelf askt) who can bear? into ſpiritual *Limbeks*, and *diſtill* a healing *Balm* out of them, 'tis a piece of *Wiſdom*, that beſpeaks a *wiſer then Solomon* for *Author*. Not only *David* ſaid it, *Thou hidſt thy face, and I was troubled*, but even *Cain* himſelf, as hardned a wretch

Act. 7. 46.

Job 13. 15.

Pſal. 30. 5.

as any upon *Record*, could say, *My*
Gen. 4. 14 *burthen is heavier then I can bear, for from thy face shall I be hid.* Christ *looked back on Peter*, and with one *frown* wrung him into a shower of tears; but when he will not so much as *frown*, not look at all, but withdraw every the least *glance* of the *light* of his *countenance*, every
Mal. 4. 2. *beam* of his *healing wings*, turn a soul into a kind of utter darkness above ground, so (as the Prophet speaks) as *to see no light*, that yet where this *light* is wholly denied, this *Wisdom* should yet find out a
Isa. 50. 10. way to *stay* that soul by *trusting in this Name*, set upon it in the *New Birth*, 'tis (as the Apostle calls it)
Rom. 11. *the depth of the riches of this wisdom*,
33. as if looking into some bottomless gulf, his *head* had rounded, and he was forc'd to step back and cry, *O the depth*——When God is so angry, as that he will not be so much as *angry no more*, (as he speaks
Ez. 16. 42. in the Prophet), but *take away his jealousie*, (which at the worst hath somewhat of love still in it) and *bring a mans way upon his head*, (as he

he there threatens) turn his *anger* at him into scorn, and leave him under that sad *wo* of *Gods departure*, and by the highest kind of *Excommunication* turn his back upon him, and *deliver him over unto Satan, to stand at his right hand*, (as the Psalmist speaks) *to tempt him*. Yet, if *God stand* (as he speaks) at a man's *right hand*, he will in his behalf *wound even Kings in the day of his wrath*; but if *Satan stand there*, (unrebuk'd), what can be expected but that *curse of falling from one iniquity to another*, *his table becoming a snare*, and a man's *prosperity* his *ruin*.

Hos. 9. 12. Psal. 109. 6. Ps. 110. 5. Ibid. Ps. 69. 22.

When those three *great judgments* were offered *David*, he makes a quick choice, *Let me fall* (says he) *into the hands of God, and not of man*; and if not of man, much less sure *into the hands of the Devil*, and the Devil is not a little ambitious of this kind of *vicissitude* with *God*, *No sooner was the Spirit of the Lord departed from Saul*, but presently *an evil spirit enters to vex him*; *O be not thou a terror to me*, (says

2 Sam. 24. 14. 1 Sam. 16. 14. Jer. 17. 17

Jeremy

Jeremy to *God*) *thou art my God in the day of evil.* And yet out of these *terrors*, *desertions*, and *disownings*, doth this *Wisdom* fetch no small *treasures* of *comfort*, *endearance* and *advantage*: As, 1. To make us more skilful and useful towards others under *desertion*, *that* (with the Apostle) *we may be able to com-*
2 Cor. 1. 4, 5. *fort others with the same comfort wherewith we our selves have been comforted of God.* 2. To make us less confident of our own stocks of *grace*, and to know that the bread of *this*, as well as of the other *life*, we are to beg it as *daily bread*; not (as he with the *over-ful barns*), that thought he had *his laid up for*
Luk. 12. 9 *many years*, that we have it not so much from *hand to mouth*, as from *mouth to hand*; were it not for those *disappearings*, and *eclipses* of the *Moon*, we should not know whether she were beholding to the *Sun* for her *light* or no. 3. To *humble* us; when outward afflictions fail to do it, God then turns
Deut. 8. 13, 16. his *rods* into *scorpions*, (as he did to the *Israelites* in the wilderness)

to

to prove (as he tels them) and humble them thereby, when their *droughts* and *famines*, and other wants would not. *God* (as *Joſeph* to his Brethren) *will not* a while *know us*, that we may the better know our ſelves. 4. To quicken our *Lazineſs* in *Prayer*, and other *means* of *communion with God*; God withdraws, and (as he ſpeaks, *betakes himſelf to his place*, that we may (with *Ephraim*) *ſeek him more earneſtly*, more early, and (with the Church in the *Canticles*) *follow* and *purſue* him, till we can ſay with her, *I have found him whom my ſoul loves*; even he himſelf (our bleſſed Saviour,) *in an agony he prayed more fervently*; and *was heard in that he feared*. 5. To *prize communion with God* the more, and the more carefully to keep it: God doth (as the Apoſtle ſpeaks of *Oneſimus*) *depart for a ſeaſon, that he might return and be received for ever*; and (as our Saviour to the Church) when *found again*, be *held and not let go*. 6. To *try* and *refine* our *faith* and other *graces*; a *Job*

Hoſ. 5. 15. cant. 3. 4. Luk. 22. 44. Phil. 15.

or

or *David* are not known scarce to
Job 1. 10. themselves, while the one's *hedg*,
Psa. 30. 7. and the other's *mountain is not removed*; it doth not appear what it is they serve, or love or trust to, in God; their *faith* may be otherwise all the while but *sight*, their *love* but *hire*, and all their *godliness* but *gain*, until God keep a while out of sight, withdraw his beams, hold back his ways: until we can (with *Abraham*) *believe against hope*,
Rom. 4. 18. and (with *Job*) *trust God though he would kill us*; until we can find that we could *love him*, though he *hated us*, *serve* him though he should *serve* nothing upon us but his *justice*; until then, we cannot with any just confidence say (with *Paul*) *I know*
2 Tim. 1. 12. *whom I have believed*, or (with *Peter*)
Joh. 21. 17. *Lord, thou knowest that I love thee*, nor (with *Abraham*) that we *serv'd*
Luk. 1. 74 *him freely without fear*. Lastly, to give us a taste of that *Cup* that Christ drank off for us to the very bottom; 'twas a cup of *Desertion*, *My God, my God, why hast thou forsaken me?* He was not only *despised*,
Is. 53. 3, 4. *and rejected of men*, but *smitten of*

God

God and afflicted; those were the *Irons that* (are said) *to enter into his soul*: and as it *became him who* Heb. 2. 10
was the Captain of our salvation to be made perfect by sufferings, of all sorts; so doth it his *Soldiers*, that *as he was, so may they be in this world*; and as that *desertion* did not dissolve the *union between God and him*; 't was *My God* still, though *forsaking*, it did only intercept the *vision*. So doth this *wisdom* by this *New birth* still secure the *union* between *him* and *his*. Though in respect of *vision* it may be with them as it was with that *his star* to those *Wise men of the East*, Mat. 2.
they *lost sight of it* a while, but with a greater return of *joy* then ever. But beside the *Ends* of these *Desertions*, this *Christian Wisdom* affords *Rules* too in them, and that of two sorts; First, *Negative* ones, such as we are not to trust in *Desertions*; as,

1. Not to Time; if that wear out the sence, it inflames the reckoning of them in the end, *To day if we will not hear his voice, we shall but harden*

Psal. 95. *harden our hearts*; and that is yet a further degree of *Desertion*, and a *Spiritual judgment*, which God ordinarily suffers not to lie any long time upon *his*, because 'tis a *sin* as well as *judgment*, and so makes the breach still wider, and neerer to that of a *reprobate sense*. *Time* will but more estrange, and dis-acquaint the soul with *God*, and but wear out the *scent* of that Cant. 5. 5. *Myrrh*, which *Christ left behind upon the lock* at his departure, and but rust it into a greater unpliableness; what to day is but an *indispositeness*, to morrow will be a flat *aversness*. *Time* is in *Philosophy* defin'd to be the *measure* (not of rest) but *motion*; if we sit down in a *Desertion*, *Time* will but lengthen and widen it, not measure, or discover it, much less close or heal it.

2. Not to *Divertion*, or a taking our selves off by any thing else from a pursuit of recovery. *Cain* Gen. 4. 16 after *he went out from the presence of God*, fell in hand with *Building a City, calling it after the Name of his Son*,

Son; but what got he by that? The brand of God's wrath ſtuck ſtill on him; and the *Flood ſwept away his City, with his Son,* and whole *Poſterity*. *Noah walked with God*, and built an *Ark*, not ſo like to laſt as a *City*, yet they *ſwam* when the other *drown'd*. *Divertions* in caſes of *deſertion* are no other (in the Prophet's phraſe) then a *humbling the ſoul to hell* inſtead of caſting it on *Heaven*. Gen. 6. 9. Iſa. 57. 9.

3. Not to bare *Allay* or ſome preſent *Eaſe* inſtead of *Cure*: Man out of a natural Self-indulgence is very apt as to take himſelf off by *diverting* from, ſo to take himſelf up in *diſſembling* a cure that's painful, and to bribe, and claw a deſire into a belief, and (rather then fail) a bare *wiſh* into a *hope* (with *Balaam*) *to run after the wages of iniquity*, in the ſtrength but of a *wiſh to die the death of the righteous*; but ſuch a skinning over of the *wound*, will but gangrene it and turn it to an *Ulcer*: There is nothing ſhort of *Paul's* (*altogether*) will ſerve turn in this cure; Jude 11.

Agrip-

Act. 26. 29. *Agrippa's* (*almost*) makes the relapse but more dangerous, and the cure more difficult. God sometimes takes us off the *Rack*, but to try the ingenuity of our *Grace*, and suffers that *Tarantula*, *Sin* to sting us to death *laughing*. *Anadynes* are in this cure no way proper, nothing but *Restoratives* will serve turn; *Wine*, *Musick*, *Mirth*, and the like, are here but *forsakings of*
Jer. 2. 13. *the fountain of living waters, and*
Pro. 9. 17. *hewing out to our selves broken cisterns* for *stolen waters*.

4. Not to *Feelings*; *Make me to hear of joy and gladness, that the bones that thou hast broken may re-*
Psal. 51. 8. *joyce* (says *David*); why *hear* of it? a man would think *feeling* it had been more proper; No, he would *hear of it from God*, before he *feel* it in himself. We *walk*, and *live*
2 Cor. 5. 7 *by faith*, and *not sence*; the spirits warm'd though but with *mirth*, or *wine*, will quickly dance up into a rapture of *felt joy*, and false confidence; but 'tis a *promise* that is the best *musick* to a *wounded broken spi-*
Rom. 5. 2. *rit*. *By faith we have access into this*

this grace wherein we rejoyce, (says the Apostle); and therefore he calls it elsewhere, *the joy of faith,* and *faith comes by hearing,* not *feeling.* Phil. 1. 25 Rom. 10. 17.

5. Not to bare *Experience,* or remembrance of former *communion with God,* unless there be a present (both) restlesness under the want, and pursuitfulness after a re-enjoyment of them; *David* in such a case, though he *Will call to remembrance the days of old,* and his former *songs in the night*; yet he crys out withal, *Hide not thy face from me, lest I be like them that go down into the pit:* and, *My soul thirsteth after thee as a thirsty land*; He is always in such cases at his, *O when? and how long,* Lord? *Experiences* are comforts, but no further then they leave upon the soul an impatience of their *want,* as well as a remembrance of their *comfort*; he hath no *communion* (at all) *with God,* that is not sensible of the *withdrawings* and *returns* of his *Presence*; he is an *Hypocrite* (sayes our Saviour) that Psa. 77. 6. 143. 5. 6. 7.

can

Mat. 16. 3 can *discerne the face of the skie*, and not that of God's *countenance*.

6. Not alone to presen̄t *signes* within us; besides that, if true *signes* appear to us, it cannot be called a *Desertion*; they are in themselves of a disappearing nature, especially in *Desertions*, which are no other than *disirradiations* of our *souls* when the *Sun* of *Righteousnes ariſes not* in them. *Desertions* are a kind of *storms*, like that of *Paul's voyage*, where for a long time *neither Sun nor Starrs may appear.*

Act. 27. 20. *Signes* are but *fruits* at best, not the *root*; this may *live* when those are *fallen*, or *blown off*. *Job knew that*

Job 19. 25 *his Redeemer liv'd*; and the *root of the matter was in him* still, though the very *leaves* and *bark*, as well as *fruit* were all *stript* off him. But it not *Time*, nor *Divertion*, nor *Allay*, nor *Feelings*, nor *Experiences*, nor *Signes*, be here to be trusted to;

Isa. 50. 10 What then? The *Prophet* tells us, 'tis *the Name of the Lord: He that walks in darkness and sees no light, let him trust in the Name of the Lord,*

and

and stay himself upon his God; *The Name of the Lord* (says *Solomon*) is the only *strong tower to flie to*, when all the *outworks* are taken. But what is this Name? 'tis *Jesus* a *Saviour*, *Thou shalt call his Name Jesus, for he shall save his people from their sins*; and the Scripture mentions no other qualification in us as necessary to his saving, but that *of coming to him* for *Salvation*, though *to the uttermost*; none to the *making us the Sons of God* by this *New Birth*, but *receiving him*. If it be said, 'Tis *his People* that he hath his Name of *Jesus* a Saviour for; The next words in the Prophet make answer, This *Trust in his Name*, makes him their God, who is so to be trusted in, and that (*his*) in the Prophet makes him one of (*his people*) in the Evangelist, as to our Saviour; a present forsaking doth not hinder from crying, *My God, My God*. Another *Name* was given him of old, and 'tis *our Righteousness*; and to that *Name* in the Prophecy of him, the *Apostle* in the *accomplishment* adds,

Prov. 18. 10.

Mat. 1. 23.

Heb. 7. 25

Joh. 1. 12.

Jer. 23. 6.

1 Cor. 1. 31.

adds, (as now made to us) that of our *Wisdom* too; our *wisdom* first, and then *our righteousness*; the *Lord*
2 Pet. 2. 9 *knoweth how to deliver his*, before they know it; nay, when they do not know it, our knowledg of it 'tis but a *reflex* act of *Faith*, and *Faith* is *Faith* before it *reflect* upon the Soul, by this act of *Knowing*, or assuring to us our *Salvation*; Keep the *Apostle's Method* therefore, before we pore too much upon him as our *Sanctification*, take him as *made our Wisdom*, and *Righteousness*; if we should not be *justified* but by that *act* of *Faith* whereby we believe our selves to be *justified*, we should *believe* the thing to *be*, before it were, and so he should not *justifie the ungodly*, (as he himself speaks) but the *already justified*. He himself is doubtless the best *Interpreter* of his own *Name*, and he doth it fully to our purpose in that *Paraphrase*, whereby he is said to proclame his Name, *The Lord God*,
Ex. 34. 5, 6. *merciful and gracious, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression*

greſſion and *ſin*. The *mercy* there that anſwers our *miſery*, the *grace* that anſwers our *undeſerving*, the *long-ſuffering* that anſwers our *continuing in ſin*, the *goodneſs* that anſwers our *vileneſs*, the *truth* that anſwers our *Covenant-breach* and *falſhood*; are not only able and abundant, becauſe the *Lords*; but infinite, becauſe the *Lord Gods*; and all in his *keeping*, not ours; and not ſo *kept* neither, but that it is without any ſtint, but indefinitely *for thouſands*; and that not of *perſons* only, but *ſins* of all ſorts, ſizes, aggravations whatever, *iniquity*, *tranſgreſſion*, & *ſin*, Cleave therefore to, and *truſt* in his *Name*, before aſſurance, and beyond evidence; all that is required to his *ſaving to the uttermoſt*, is but *coming to him*, and *receiving him*, that is, *to truſt in him*, though we have no *light* to ſee it by; *that*, and not *evidence* or *aſſurance* is *Faith*, if we believe the Apoſtle who expounds it by believing in his Name, *As many as received him, to them he gave,—even as many as believe in his Name.* If any Joh. 1. 12.

thing

thing more be requir'd, not to the *trusting in his Name*, but to our *comfort* in the assurance that we do so; 'tis that double *Grace* of *fear* and *obedience* mentioned in the same place (by the Prophet), *Who is he that feareth the Lord and obeyeth —? let him trust —*; but not on these two are we to look, especially in cases of *Desertion* to perfection, but only *sincerity*, though but in the lowest degrees of them.

The lowest degrees of *Fear* are *desire*, and a *sence* of the want of it. For the first of which, next to the *act* of any *Grace*, is the *desire* of it; and 'tis so near, that 'tis accepted for it, *the desire for the deed.* And
Neh. 1. 11. *Nehemiah* sticks not to conclude such to be God's *Servants*, as do *desire to fear his Name.* As in sin a *desire* amounts to an *Heart-adultery*, or *Murther*; so in *Grace*, a *desire* (if sincere) rises to a *Heart-fear*, or
Dan. 5. 27 *obedience. God* for a *Balthazar* hath
Psal. 19. 26. 2. *scales to weigh him in*, but for a *David* he useth rather his *Touch-stone* to try and prove him by. If we truly *desire to fear Gods Name*, we pass

pass with God for *Servants*, are in his *Check-roll*, and may show him his own *hand* for't.

But yet lower, Are we in a *Desertion*? and do we feel it? and apprehend the horror of it? there is yet some *comfort* left; Nothing but *Grace* can feel the *horror*, or *Desertion* either; *Nature* dreads not, *feels* not God's *absence*, but his *presence* rather; *Job* tells us what apprehensions of God's *presence* or *absence* unregenerate hearts have, *They say to God, Depart from us, we desire not the knowledg of thy ways.* Job 21.14 And *David* in his own person tells us what those are in a *heart* that is *regenerate, How long, Lord? Oh when?* Psa. 51.12 *Oh restore unto me the joy of thy salvation*; he doth not infer that because the *joy* was gone, that therefore the *salvation* was gone with it: but rather because he was sensible of the want of the *joy* of it, that the *salvation* was there still, though under a cloud of *Desertion*; and to that purpose he adds, *Take not thy holy Spirit from me*, as having it all the while; *God's Spirit* Psal. 51. 11.

and *Salvation* (both) may be where the *joy* of both is wanting; nay, which is more, they must be where that *want is felt*, and herein appears the *Excellency* of this *Wisdom* in making choice of this *Mean*, (the *New Birth*) to hold *Communion with God* by that which *Desertions* cannot hinder; so even from themselves *felt* and *apprehended*, it may be undeniably concluded; so that even in them there is *comfort* in this, that there is an *apprehension of them*, and of the *need* of *comfort* in them. A *stranger to the Common-wealth of Grace, neither meddles with this joy, nor feels the want of it.*

Prov. 14. 10.

The other *qualification* (not for the trust, but the comfort of it) 'tis *obedience, that obeys the voice*——. And the lowest degrees of *Obedience*, are *Enquiry*, and *Submission*. For the first, next to the *doing* of God's *Will*, is an *inquisitiveness* after it, that we may do it. The chief *Seat*, and (as it were) *Womb* of this *New Birth* (as hath appeared before) is the *Will*. I confess there is not

Isa. 50. 1.

not a more dangerous *Sign* of no *Grace* (at all) then not to have a *Will* (at least) to know the *Will* of God, that we may *do it*: But here again, a *willing mind* hath a promise of *acceptance*; *David* therefore crys out nine times in one *Psalm*, *Teach me thy statutes.* The *Knowing* of God, that we may *serve* him; and the *serving* him, that we may *enjoy* him, take up the whole duty of man's *Obedience.* Where there is a *desire* then to know God's *Will*, there must be some desire to *serve* him; and where there is that, there cannot but be a desire of *enjoying* him; *knowing* him therefore that we may *serve* him, is call'd (by him) *Life eternal*; so that there cannot but be some *entrance* into that *life* in him where there is this *desire* of knowing him. Nothing can kindle this *desire* in the soul but some taste or relish of that which is so *desir'd.* If we desire to *do* God's will, in his account we *do it*; and consequently if we desire to know God's will to *do* it, we desire to *do* it. But yet low-

Psal. 119.

Joh. 17. 3.

er in this Qualification of *Obedi*
ence.

If we cannot clearly *find* s
much as this *desire* of *knowin*
God's will that we may *do* it
would we fain *find* it? there i
some *comfort* yet, that (*would*
argues somewhat of a *desire* to
wards obedience; but howeve
if there should not be so much a
an *inquisitiveness*, such as we woul
after the *Commanding* will, a *Sub*
missiveness to the *Condemning* wi
of God may afford some *Comfort*
if we can (with *David*) *clear hi*
Psal. 5. 4. *when he judges us*, though it shoul
be to hell it self, are we so far from
hating, or *Blaspheming* him in, o
for it (that's the condemnation o
the Devil) as that we can *bless* hi
for his *justice* even in that so
making us capable of *Glorifyin*
that his very *justice*, though we ca
never *satisfie* it, and for his *merc*
afforded others and *offered* us, 'ti
more then *nature* can rise to: A
(on the other side) *we love him, be*
cause he loved us first; so (here) h
never so *hates* us as to *damn* us un-
less

leſs we *hate* him *firſt*; and the leaſt degree of this *Submiſſiveneſs* argues in us at leaſt no *hatred*, though ſome want of *love*. Do we *hate* ſin, if not becauſe he *hates* it, (at leaſt) becauſe it makes us *hateful* to him, and will in the end bring us into that *condemnation of the Devil*, to *hate* God to all eternity? There's ſomewhat yet of *love* in that, ſomewhat of *deſire* after him. *David* calls this ſtate of *Deſertion*, *a walking through the valley of the ſhadow of death*, and even there finds *comfort* from the *ſtaff* and *rod* (both) of this *his ſhepherd*: the *Loſt ſheep* was never a whit leſs of the *Flock* becauſe (at preſent) in a *loſt* condition. Nay, thoſe two *properties* of a *good ſhepherd*, which this *ſhepherd* more eſpecially challenges to himſelf, *Care* and *Love*, are more tenderly exercis'd towards that *loſt ſheep* then all the *other ninety nine*: A double *Care*, of *Truſt* and of *Intereſt*; firſt a *Care* of *Truſt*, *This is my Fathers will who hath ſent me, that of thoſe which he hath given me I ſhould looſe none*; and 'tis not

Pſal. 23. 3

Luk. 15.

Joh. 10.

Joh. 6 39. 17. 12.

only his *charge*, but his *discharge upon account*, *Those which thou hast given me I have kept, and none of them is lost*; his *trust*, his *office*, his *faithfulness* in both lie all at stake for it. Nor is herein his *Care* only that of *Trust*, but that of *Interest* too. *All*
John. 17. *mine are thine*, and *thine are mine*,
10. *and I am glorified in them*; an *Interest* the most *intimate*, *I in them, and they in me*; the most *mutual*, *I am my beloved's, and my beloved is mine*; and the most *inviolable* too, *None can pluck them out of his hand*; so that in saving them, he doth his own *business* both ways, of *Trust* and *Interest*. And for the other *property*, that of *Love*, 'tis not only
Isa. 66. 13 the *Mother's love*; that of *tenderness* and *pity*, of *taking into the bosom such as through weakness cannot go*, and *driving gently such as are in the travel of the New-Birth*, and *big with young*, *as one whom his Mother comforteth, so will I comfort*
Isa. 31. 4. *you*: but 'tis the *Father's love*, that of *rescue*, and *defence*, herein he exceeds this, this his own *Metaphor* of a *Shepherd*; though the

Lyon

Lyon (as he speaks himself) *be not afraid of a multitude of shepherds that can but make a noise after him*, when *he hath taken away the prey*, yet this *shepherd* (with his Type *David*) pursues that *Lyon that seeks whom he may devour*, and takes him by the *beard*, and *plucks the prey out of his teeth*. So full is the *Love* on both sides of *Parentage* in this *New-Birth*. Nay a greater *Love* then either of these engages him, the *Love* of his *own Father towards him*, augmented (as he speaks) by this his *Love* to his *sheep*; *Therefore doth my Father love me, because I lay down my life for my sheep*; and this carries it beyond all those *dimensions of love* (the Apostle speaks of,) and that *comprehension* too *of all Saints*, that there should be any *New* cause of *Love* between that *Father*, and this *Son*, and can admit of no possibility of an *encrease*, but on this addition of his *Faithfulness* and *Love* in this *office* of a *shepherd*, so fully discharged towards these his *sheep*.

Ibid. 1 Sam. 17. Joh. 10. 17.

CHAP. XXI.

Of the Excellency *of* Christian Wisdom *in the improvement of* Death.

DEath, 'tis in it self no other then *Nature's Divorce*, the *Body's prison*, the *Soul's Exile*, the
Job 18. 14 *Arrest of Judgment*, the *Curse of Sin*, the *King of terrors*; yet such a change doth this *Wisdom* by this *New-Birth* make upon this *Change of Worlds*, *Death*, that it becomes hereby the *Christian's Rest*, *Harvest*, *Conquest*, *Crown*. Nor is he (herein) (as the Apostle speaks) more then a *Conqueror*, because a *Conqueror hereby*, and more, a *Triumpher*; but even this seeming *loss* to the *world*, is hereby by the Apostle put into the great *Inventory*, as well as *Triumph* of a *Christian*, *Whether Life*
1 Cor. 3. 22. *or Death*—— *All is his*, *he Christ's*, and *Christ God's*. And *that*, no inconsiderable, or trifling part of this his *Inventory* neither, but of
Psal. 116. 15. *value*, even with *God* himself, *Precious in the sight of the Lord is the death*

death of his Saints. Nor is the *Title*, the *Term*, the *Tenure* he holds this part of his *Inventory* by, but (as the Apostle there observes) the *Fullest*, the *Longest*, the *Surest* of all other; the *Title* the *fullest*, 'tis by *purchase*, and *Conquest* both; the *Term* the *Lasting'st*, *present and to come*, *Possession* and *Reversion* both; and the *Tenure* the *Safest*, the *Highest*, 'tis in *Capite*, *entail'd for greater security upon the Crown*;—*All ours*, *we Christ's*, *and Christ God's*. That dear bought *Wisdom* in man's fall, sowed in him a *seed* of *Death* even in life: This by the *New-Birth* sows in him an *immortal seed* that cannot *die* by *Death* it self, but *abides* in him (as the Apostle speaks) *for ever*, nor is this *wisdom* herein without its *rules* neither, but teaches us. 1 Pet. 1. 23. 1 Joh. 3. 9.

1. To *number our days* (with *David*) and so *to apply our hearts to wisdom*. Every day is a single life, and the longest life 'tis but a day multiplied. He that willingly loses or leaves but one day out of Psal. 90.

the *number*, will (at best) but entangle his *Account*, and the more endanger the *loss* of all the *rest* with it. No man but he who was *God* as well as *Man* could ever say,
Joh. 2. 4. *Mine hour is not yet come.* Why should he then trust to another day, when that other is not? Nor is he sure of what remains of this
Prov. 23. he is in, *Wilt thou set thine eyes*
5. *upon that which is not?* (says *Solomon*). And *days* (as well as riches) *have their wings*, and are *swifter*
Job 7. 6. (as *Job* speaks of his) *then the weaver's shuttle*, and glide along (as that) from one end of the loom of life to the other undiscernably; yet still a drawing the *thred* of life after them, and wasting it insensibly in the passage. When every *day* is such, and another *is not* (at all), and whether it shall be, 'tis uncertain; and if it be, 'twill certainly be more unfit then the present for this *Lecture* of *Wisdom to Salvation*; why should we not be as *wise in our generation*, as the *unjust Steward in his*, and
Luk. 16. 8 *take the bill quickly and write in our*

Ac-

Accounts fifty for our promised hundred? But (however) could we promise our selves *Hezekiah's fifteen years*, never so often multiplied, we could not promise our selvs (in all of them) one *offer* of *Grace*. *Repentance* is as well God's own *Gift*, as is his *Pardon*; and though he be always sure to give pardon to the penitent, yet he gives not always penitence to the sinner. He is the way, as well as the life; and 'tis in his choice as well whether he will be *sought* when we please, as whether he will be *found* when *sought*. The *wind blows*, but *when*, and *where it listeth*; and is not (think we) *he that commands the winds*, and *rides upon the wings of them*, as free as they? Nay, if every *Lapland witch* (as 'tis reported) can sell a *wind*, yet *Simon Magus* himself could not *buy the Spirit*. Joh. 3. 8. Act. 8.

2. To *acquaint* our selves with *Death* before we come to *die*; to converse with it without keeping a distance, to entertain a correspon-

ſpondency, an intelligence with it. Even Lions grow familiar with their keepers, when ſtrangers ſcarce think any diſtance great enough, or chain ſtrong enough; it teaches us (as the Prophet did by the Kings) to hold faſt and examine the *Meſſengers of this King of fears at the door*, and *to hear the ſound of their Maſters feet behind them*, (as *Daniel* did by the Prieſts of *Bell*) to ſtrow the aſhes of our mortality in view ſo as to deſcry the footſteps of thoſe devouring Cheats of our own Hearts; but this is not all, the *Lyon* may thus grow tame, and yet be a *Lion* ſtill, and retain his inbred fierceneſs. This *Wiſdom* therefore in the third place teaches us,

2 King. 6. 32.

3. To draw out the *ſting* of this *Serpent*, that it may not be in its power (no more then will) to hurt. This *Sting of death 'tis ſin*, let that *die* firſt, and ſo we may *take up* (as our Saviour ſpeaks) *this Serpent* (too) *without hurt*, even into

1 Cor. 15.

Mark. 16. 18.

into our *bosoms*, and shall not (at least) (with *Jezabels* children) be *killed by death*. 'Tis *sin* that arms *death* with *terrors*; keep we there- Rev. 2. 23
fore the heart in a constant fear more of *sin* then *death*. The Messengers that the Empress had imploy'd to procure the death of *Chrysostom*, brought her back word, that all was but in vain, for that *he feared nothing but sin*. While *death* fed (as one speaks) but as a waiter on sin's trencher, or (with *Noah's Crow*) on the carrion of corruption, the whole world was but its Slaughter-house, and Kitchin; but when it would needs (with *Judas*) *swallow that indigestible sop of immortality, that could not see corruption* (the *Lord* of *Life*), He *brake in sunder*, and *his bowels gushed out*, *the dead that slept arose*, and that *Sting of death* stuck fast in that empty grave, that *swallowed up death* it self in *victory*; 1 Cor. 15. 54.
so that all such whose *sins* are there buried, may say, *O Death, where is thy sting?* and yet, though this be enough for matter of safety

safety to them that have by this *New Birth*, their *share in that first*
Rev.20.6 *Resurrection* out of the *grave* of *sin*, this *Wisdom* gives us further *Rules* that this *Serpent* by his *hissing* (though not *Stinging*) endanger not our *comfort* as well as *safety*. In the fourth place, it therefore teaches us that,

4. As we must expect *once to die*, so we must not think to *die well*, and all *at once*. The way therefore of this *wisdom* herein, is with
1 Cor.15. the Apostle) to *be in deaths often*,
31. and (with him) to *die daily*, (with *Solomon*) to *prepare our work without*, and *make it ready in the field*, and then fall in hand with it. If we would not *die in sin*, we must practise a *dying to it*; sin is like that tenacious soldier, (so famous in story) it holds fast the soul (as he did the ship) while he had them, he held it with both hands; when one was cut off, he held it with the other; when both were cut off, he held it with his teeth, till his head after the rest was cut off

off too: We muſt cut off one *hand* of *ſin* after another, and by a conſtant practice of mortification, and ſelf-denial, *kill* it by *piece-meal*, die to the *fleſh*, and *world* (both) before we *die* out of them. Death is too ſtrong a Fort to be carried at one aſſault. The wedges muſt make way for one another that muſt cleave ſo churliſh a block.

5. Though we die but *once* for all, and cannot err a ſecond time in the doing it, or undoing our ſelves by it; yet we muſt not think to do it *well*, and all *at once*; this *wiſdom* therefore further teaches us not to leave any thing to do at *death*, but to *die*; *death* is the buſieſt ſcene of *life*; and he is like to loſe his purſe, and breath too in a ſwoon, that is forc'd off the ſtage of *life* in a throng, and to *make his bed*, and go to it in the *dark*, that unthriftily games away his whole candle-light, that ſhould bring him to it. He is like to make but ill muſick on't, that takes this inſtrument to play on, that

that never practis'd on it, or ſet it in tune before he begin. The devil is ever moſt buſie to put us out, when we are leaſt able, or at leiſure to collect our ſelves from *diſtractions*. The *Sun* is ordinarily moſt *beſet with clouds* at *ſetting*; and if our *Sun* ſet under a cloud, 'tis like to be foul weather with us after. But it may be ſaid, Life is ſhort, and ours may be of the ſhorteſt ſize, ſo as not to give us leave to prepare and *ſet our houſe in order* as we ſhould: begin therefore betimes, and live much in a little. No man ever miſcarried becauſe his life was *ſhort*, but becauſe 'twas *bad*. That life is long enough that diſpatches the task of it. 'Twas no loſs to *Gideon* that *he returned from victory the Sun being yet high*. *In the morning* (ſays *Solomon*) *ſow thy ſeed*, and *in the evening withhold not thy hand*, for thou *knoweſt not which ſhall proſper*.

Judg. 14.

Eccl. 11.6

6. Laſtly, be much in looking beyond *Death* as well as on it, or on this ſide on't: hold the heart ſome-

ſometimes (as we do by a burnt finger) to the fire anew, that one fire may drive out another, that the fire of *Hell* may drive out the fire of *Luſt*. Conſider that if the *Law* was ſo *fiery* at the giving, Exod. 20. what is the *Account*, the *Audit* like to be? the *Aſſiſe* certainly will be very *dreadful*, when but the bare *Proclamation* was ſo. But eſpecially hold the heart (with the Apoſtle) in a conſtant *longing after the* 2 Tim. 4. *appearing of the* Lord *Jeſus*, 'twas 8. the *Crown held forth in* that hand to *all that love his appearing*; that moſt of all encouraged him to *hold out in that his good fight of faith*, to *the finiſhing of his courſe with joy*; 'twas not ſo much that he might be *unclothed*, as *clothed* 1 Cor. 15. *upon with immortality*, that he ſo breathed after. All thoſe *renounced* Heb. 11. 1. *ones* (which the Apoſtle reckons up) *they died* (he ſays) *in faith*, 13. and he gives us the reaſon, that they *ſaw him who is inviſible*. An eye 27. of *faith* well fixt on this object, will carry the ſoul through, and above what ever can lie in the way

to

to it, and say (with him) *To me to*
Phil. 1. 21 *live is Christ, and to die 'tis gain.* We may well (with the Angel) trample the *earth* with one *foot*, and the *sea* with the *other*, if (with him) we can *look* aright and *point*
Rev. 10. at *Heaven* with the *Book* of life in our *hands*. Even Christ himself, (whom we are to *look unto* as the
Heb. 12. 2. *Author* and *finisher of our faith* and *Captain of our salvation*,) 'twas *for the joy that was set before him, that he endured the Cross*, and *despised the shame*; The deaths of such as are *His*, are frequently call'd *offerings*; now (in an offering) while the ashes are falling to the *earth*, the flame is striving upwards to *heaven*, both to their several *centers*; that *Death* that is not thus a *sacrifice to Christ*, 'tis but a haling away to *execution*.

On

ON Christian Wisdom, ITS EXCELLENCY, *Ends, Means, Effects, and Improvements.*

BRight Cherub, *Paradises* Centinel, Armed with fire and sword (*in* one) *t' repel*, (*Lest he should fall once more*) *man from* that Tree *Of* Life; *yet guidst him to seek, and see* *And freely taste a* better, *whose glad* fruit *Beck'ns the fainting soul to a recruit* *'Gainst* death *and its* sting Sin, *and, the hand t' invite*, *Bows down itself with its own pregnant weight.* *The gentle, easie* Pully, *strong & even* *That*

Christian Wisdom.

Reconciliation the first end.

Means.

The New Covenant Parties.

That let'ſt down God *and wind'ſt up* Man *to heaven,*

Conſideration. *And with him* price *enough his* guilt *to clear*
I'th' Upper-bench *of higheſt* Juſtice *there;*
Nor can the Pleas *of* Holineſs *lay in,*
Againſt him (there) or ſtain, *or* reign *of ſin,*
Here's Price, *and* Power *both met, and face to face*

Conditions. Faith *lays a claim to th' one; to th' other* Grace.
Both, make him juſt *and* holy, *and by th' ſame*
Juſtice, *and* Holineſs *that charg'd the blame.*

Graunt. *Thus* God's *made* ours, we his, *his plumm's and rods*

Offices. All ours, we Chriſt's, *and* Chriſt is God's.
All doubts *are thus diſſolv'd,* defects *ſupply'd,*
Deceipts *diſcover'd,* errors *all deſcry'd.*

Means. *Nor is that other* Engin *that hath wrought*

Communion. *Man's reconcil'd* communion, *of ought*

A weaker force, or cunning (*the* New Birth.) — End 2. The New Birth,
Nor Parentage, Seed, Womb, Way, *of th'* earth
Whoſe equal ſelf-poiz'd ſphere cannot but move — Author, Inſtrument,
Perpetually, it needs no other Art — Subject,
But the inclining bent of ev'ry part. — Manner.
Croſſes, Deſertions, Conflicts, *are purſu'd* — Advantages.
Hereby t' advantage, Death *it ſelf ſubdu'd.*
The wheel *that* ſpinns *theſe* Sunbeams *into* cords — The whole of both:
Of love, *makes them a* ladder *of the* Lords
Own leting down, to help up feeble man
To life's eternity, *from his ſhort* ſpan;
Brings *things about, and* twiſts *them into one,*
Of greateſt difficulty *and* diſproportion.
The ſouls great Sun *from thee it borrows all*
The guide, eye, light *that thou art ſeen withal,*
How can it chuſe but ſtudy thee, and love thee,
That ſees nothing without thee, or above thee?

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